تصحيح خطأ تاريخي حول الوهابية

باللغة الإنجليزية

Correction of the Historical Errors About

Al-Wahhabiyyah

Written by

Dr. Muhammad bin Sa'ad Al-Shuwai'r

Translated by

Dr. Ameen Ad-Deen Abu bakr

Chairman Da'wah Group of Nigeria

Revised by:

Ismail Mahmoud Al Lakhami

The Translator of Dar ul Ifta

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بسم الله الرحمن الرحيم

In The Name of Allah, Most Gracious, Most Merciful

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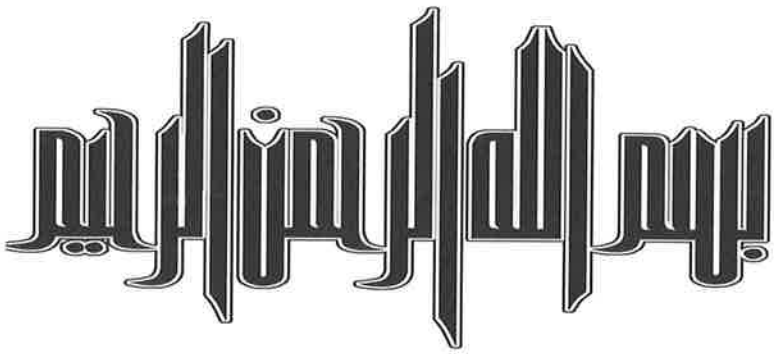
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Dr. Ammen Ad-Deen Abu Bakr
Chairman, Da'wah group of Nigeria
Chairman, Kano State Hisbah Committee

Translator's Introduction

All the praises and thanks are to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists) and peace and blessings of Allah be upon the Master of the Messengers, Muhammad ﷺ, his relatives, Companions and followers.

This work entitled 'Correction of Historical Error Tagged Wahhabiyyah' written by Dr. Muhammad bin Sa'ad Ash-Shuwai'r. This is an important work. Readers will find it very beneficial; most especially those in search of nothing but "the absolute facts" in Islamic creed.

Shaikh Muhammad bin Abdul-Wahhab, the leader of scholars who base their fundamental acts of worship on Salafiyyah basis, attracted the attention of multitude followers from all walks of life; friends and foes alike, as well as, the Orientalists. Though, here (in Nigeria) we deem it fit to compare him with Shaikh Uthman bin Fodio who waged Jihad to the extend of establishing an Islamic government.

The method adopted by the author of this work certainly has provided a way for a thorough understanding of the mission of this pious slave of Allah. As the work expounds and explore the life History and mission of Shaikh Muhammad bin Abdul-Wahhab, his rise from the grassroots, to gain an international recognition through the Muslim world.

The Noble Qur'an and the Sunnah of the Noble Prophet ﷺ in accordance with the teaching of the As-Salaf As-Salih give Muslims a clear cut meanings of Tauhid (monotheism). The writer enjoins Muslims to worship none but Allah in all their dealings.

The translation of this book into English has been carried out because of the Importance of it and of the possibility of Muhammad bin Abdul-Wahhab that is being his cause here.

Authorisation

To whom it may concern

All the praises and thanks are to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, Muhammad ﷺ.

With the reference to the religious verdict given by our eminent scholar, the late Mufti General of the Kingdom of Saudi Arabia, the Grand Shaikh 'Abdul-'Aziz bin 'Abdullah bin Baz, which was published in a daily newspaper Al-Riyadh, reference no. 10963, in 1340 A.H (thirty-four years ago i.e Friday 12/8/1418 = 12/12/1997.)

The verdict on the illegality of monopolizing the essence of a book written by an author remains a 'hidden knowledge'; hence, the need to give the book a worldwide exposure most especially in the Muslim world. It also indicated the usefulness of the book of knowledge.

Since this book is about the correction of the historical errors regarding Wahhabism and it is found very useful by most people.

And, since this is a work of charity, the reward will surely come from the Almighty Allah. I, therefore, grant permission to the University of Al-Madinah Al-Munawwarah and any philanthropist organization or individual to freely publish this book and translate it into other foreign language and to

disregard any copyright laws. I only request some few copies for my perusal and as gifts free distribution. I humbly request for your prayers and Allah's reward through His devices and Power. May Allah make this knowledge useful. Allah always gives succor and success. May His Mercy and Blessings be upon you.

Dr. Muhammad bin Sa'ad Al-Shuwaa'ir
Honorable adviser of the Mufti of the Kingdom, and
the Chief Editor of the Islamic Research Magazine

Introduction to the Third Edition

Praise be to Allah alone. Peace and blessings be on the seal of Prophets, on his family, companions and their followers until the Last Day.

To proceed: The Islamic university is a scientific and cultural foundation, acting on the guidance of Islamic law "Sharia". Its role is to implement the educational policy by availing the university education, higher studies and up lifting the scientific research; in addition to authorship, biography, publication and serving the community within the scope of its specialization.

Therefore, the university decided to publish this valuable book named "Correction of a Historical Error about Wahhabiyah", written by H-EX. Dr. Mohammad Bin Sa'ad Al-Shuwai'ir. It is a book conforming its title by tackling and correcting a historical error. Such error caused false accusation against Sheikhul-Islam Mohammad Ibn Abdul-Wahab and his call to monotheism, which is Allah's right on His servants. It is actually the call of all the messengers and Prophets from the first one until the last one of them ‹who is Mohammed Ibn Abdullah (peace be upon him). The misunderstanding which happened was exploited by the enemies of Islam and Muslims to weaken, disunite and stir

up discord among them. So, we hope that this precious book may help and contribute to eliminate the confusion, correct erroneous notions and suppress malicious intentions.

May Allah make it of great benefit to Islam and Muslims and reward the author abundantly.

Prayer, peace and blessings of Allah be upon His slave and messenger Mohammad, upon his family, companions, followers and those who follow them righteously till the Day of Judgment.

Director of Islamic University

Dr. Saleh Bin Abdullah Al-Oboud.

The Purpose of This Book

I wrote a booklet titled The Correction of the Historical Error about Wahhabism of approximately 110 pages published in the (1st Edition) Tutwan (Morocco in 1407 AH), the 2nd Edition which was published by Darul-M'arif (Riyadh 1413 AH). Therein I explained that the opponent of the mission of Shaikh Muhammad bin Abdul-Wahhab. Those enemies of the righteous religion of Islam, who desire wordly pomp; those who intend to put out the light of Allah and wage war against anybody who wants to establish Monotheism as established by Allah ﷻ through His esteemed Messengers who preached and practiced and purified the religion from all aspects of Polytheism.

These people came across the Kharjiyah of Ibadhiyyah from North Africa, which was established in the 2nd Century of Hijra and named Wahhabism, originated by Abdul-Wahhab bin Abdur-Rahman bin Rustum Al-Khariji Al-Ibadhi. And coincidentally these people found the religious verdicts produced by eminent scholars of Morocco and Andalusia against the Wahhabism of Abdul-Wahhab bin Abdur-Rahman Rustum. Because they lived during the life time of the founder or immediately after him. Those people wanted something urgently which will answer their needs in order to stop the new Islamic missionary activities vigorously pursued by the Government of Saudi Arabia so that the Islamic Territory could not encompass the whole world.

The first Saudi government was in support of this new preaching introduced by Shaikh Muhammad bin Abdul Wahhab, the two Imams joined hands together. Muhammad bin Sa'ud and Muhammad bin Abdul-Wahhab in the year 1157 Ah. Both of them promised to establish this mission; to help it and protect it in order to help the religion of Allah and to protect the Message of Islam. By the will of Allah, this mission garnered support and acceptance the world over; and a number of great scholars from the pilgrims were influenced by it. Thus, they all started spreading it's mission in their respective countries.

Those who are fighting for their worldly gains and afraid of the effect and influence of this mission, instead of confronting the mission straight forward, they falsely adopted the Wahhabism of Rustum which was buried for donkey years. They tried to dig all those religious verdicts given by these eminent scholars of Morocco and Andalusia against the Wahhabism of Rustum and they clothed the new mission with this garb. However, most of the people are not aware of this historical fallacies. It was easily accepted as a fact (but as a matter of fact, it is distorted information).

In the year 1407AH, a successful academic dialogue between myself and one of the eminent Moroccan scholars concerning the mission of Shaikh Muhammad bin Abdul-Wahhab took place. This dialogue was able to correct some misunderstanding and misconceptions which are historical. A number of my colleagues advised me to put the textual

content of the dialogue in written form, hence the reason of writing this book, so that many people can benefit from it, and it can last forever. This is simply aimed at answering their demand, and I write the followings.

The reader of this book can share with me and get to know the reason for writing this book The Correction of the Historical Error about Wahhabism it was based on that academic dialogue which took place between us which was very fruitful and convincing; this is the main reason as to why this book is written.

In 1407 AH. I was delegated to go to Mauritania and we went there through Senegal and had to spend about 6 days in Morocco. One day I was invited as a guest to attend a lecture in one of Morocco Universities; while we were sitting in the library, my host and I discussed various religious issues. My host, Dr. Abdullah adored Saudi Arabia and he frequently attends seminars there. He put a question before me in the presence of about 12 noble Moroccan scholars; "We surely love the Kingdom of Saudi Arabia; all Muslim hearts adore this country and there is good relation and understanding in terms of leadership. We admire also the sincere effort, and support given by rulers and scholars of Saudi Arabia to Islam and the Muslims. It is only our ardent wish if you will be able to reject Wahhabism the sect of Wahhabia, which is simply a source of division among Muslims. I answered: May be the information you have with regard to Wahhabism is from unreliable sources. I wish to clear the horizon and

make things understood. We can only do this through intellectual dialogue supported with evidences in the presence of all brother scholars present here.

I also stated that every individual has a certain perspective shaped by the norms and culture he grew up with; these are fashioned by the scholars within that environment. This discussion is impromptu and I came along with no literary piece (on the subject matter) except those available in your library. For the said reasons, before we go on with this discussion, I request that it should be divorced from sentiments and no idea should be grounded without certified evidence, since our sole intention is to establish the truth, thereby, accepting the command of Allah ﷻ and His Prophet ﷺ, in order to serve our religion. My host accepted all the conditions and the noble scholars present agreed to be our referees.

I restated my reliance on Allah ﷻ and urged him to ask any question that would serve as an introduction to the dialogue.

He said, for example what was mentioned by Al Wansharisi in his book (Al-M'yar vol 11 where he said:

"Allakhmi was asked about the people of a town where the Wahhabis built their mosque, what is the Islamic ruling about prayer in that mosque"?

Answer:

For the general information, that book Al-M'yar, is a book that collected religious verdicts in the Maliki school of thought compiled by Ahmed bin Muhammad Al-Wansharisi, published by the Moroccan government in 13 volumes and was distributed free of charge.

After that question, Vol. 11 was brought down and I answered that the ruling on that question is correct. And we support Al-Lakhmy's ruling. He said if we have agreed upon this sect (Wahhabiyya) and its wrong direction especially what Al-Lakhmy said about it this sect is a kharijite a lost disbelieving sect. Allah ﷻ has uprooted them from the land. Their Mosques should be destroyed nor should they be allowed to blossom (spread). See Al-M'yar Al-Magreb fiy Fatwah Ahlil-Magreb vol. 11 p.168, the question is in detail as stated therein. In Muslim countries, I reiterated that the agreement is yet to be effected. We have just started our dialogue, and for your information, this ruling got many sisters of its kind before and after Al-Lakhmy brought by the scholars of Andalusia and Muslim Jurists of North Africa. They were all deducted from a common source partnering the Kharijites given by the Prophet ﷺ they were the people who fought Ali bin Abi Talib ﷺ in the battle of Nahrawan.

In our dialogue by the grace of Allah we intend to bring to lime light the historical misconception regarding this sect,

which Muslim scholars of Andalusia and North Africa elaborated, especially, the name Wahabbiya refers unjustifiably to the teachings of the Revivalist Shaikh Muhammad bin Abdul-Wahhab. For us to accept the teachings and Revivalism, evidence has to be produced with concrete support, and such evidence has to be in conformity with the Qur'an and Sunnah; since our target is to lift scales off everybody's eyes. The promised bank was the truth; and nothing but the truth.

Al-Lakhmy's ruling, now we urge you to present yours so that our brother scholars can judge.

I said by the grace of Allah, the path is lighted for he who earnestly seeks to find the truth, we can now start with handy Al-M'yar (11 Volumes). If you wouldn't mind I would like you to read aloud in such a way that our brother can clearly listen. He said 'Do you want me to read only the religious ruling in it or should I start from the outer cover. He read Al-Kitab Al-Mu'arab fiy Fatwah Ahlil Magreb (the explanation of the religious rulings for the Moroccan people) compiled by Ahmad bin Muhammad Al-Wansharisi who died in Fez (Morocco) in 914 AH. And I looked at the eldest cleric and said:

"Dear Shaikh, could you write the date the author, Ahmad Al-Wansharisi died? He wrote 914 AH."

Then I asked: Is it possible to get the life history of Al-Lakhmy? He said yes, and then he went straight to one of the book shelves of his library and brought a book of biographies which contained the biography of Ali bin Muhammad Allakhmy Mufti of Andalusia and North Africa, a lengthy biography that praised him and states a lot about his versatile knowledge. I wanted to know when he died. The old cleric found that he died in 478 AH.[1]

I asked Shaikh Ahmad to put down the day Al-Lakhmy died and he wrote 478 AH. Dr. Abdullah said, Are you doubtful about our scholars and their religious rulings. I said, what evidence do you have to support such claim? I faced the scholars and asked if they thought I doubted them; they said no.

Then I said: I want to clear the air; we respect the Moroccan scholars and abide by all their rulings as long as they are in accord with the Qur'an and the Sunnah.

The anticipated results will not be achieved unless if we exercise some patience, however, in order to speedily reply, I asked all of them if it is possible for the Ulama to issue a Fatwah parenting any organization with a non-existent founder or any sect which is yet to come to lime light. They unanimously answered NO! This has never happened except

1 Al-A'lam by Al-Zarkali 5/148. See Al-Hilalul Al-Sundusiyya p 142.

the Prophetic miracles and these occur only in general instances and not specific situations.

I faced the speaker and said ' Do you believe that Muhammad bin Abdul-Wahhab from Najd was the founder of Wahhabism? He said 'yes'. Then I said Shaikh Muhammad bin Abdul Wahhab, by the time Lakhmy and other scholars of Malikiyya f rom Andalus and North Africa were alive his 12th grandfather was yet to be born. If we assume that in each century there are three generations. In other words, there are about 30 grandfathers between Abdul-Wahhab bin Rustum and Muhammad bin Abdul-Wahhab of Najd. We know that your scholars; indeed all Muslim scholars, do not know the unseen and they do not engage in witchcraft or sorcery as such, they cannot foresee the unseen. Allah says:

﴿ قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ ﴾

"No body knows the unseen except Him! They cannot perceive when they will be resurrected." (An- Naml, 27:65)

He said: سبحانك يارب، هذا بهتان عظيم.

"We need more explanation".

Then I said: Shaikh Muhammad bin Abdul-Wahhab was born in 1115 AH and died in 1206 Ah, there are about 292 years difference between him and Ahmad Al-Wansharisi, the author of AL-M'yar who quoted the religious ruling of Al-Lakhmy. There is also a gap of 728 years between Shaikh Muhammad bin Abdul-Wahhab and Al-Lakhmy who made the statement of the religious verdict. Moreover, we should note the comparative age differences between Muhammad bin Abdul-Wahhab and any scholar who issued rulings concerning Wahhabiyya.

He said: Can you shed more light on what do you mean by giving a comprehensive evidence?

I told them that the scholars of North Africa and Andalus were very much interested in giving religious verdict against Wahhabiyya in order to warn people against its doctrines because they are living witness to the dangers that accorded this sect in their area; as it is contrary to other Muslims' region where this sect (Wahhabiyya in question) did not materialize. For instance, Al-Shahristaniy in his book Al-Milal wal Nihal and Ibn Hazm in his book 'Al-Fasal fil Milala walAhwaa wal Nihal,' explained the type of sects in the other Muslim nations, but they did not talk about Wahhabiyya. And on this topic you can find a book called 'The Islamic Sects in North Africa' and it is in one volume,

by a French author called Alfred Bell which was translated into arabic language by Abdur-Rahman Badawy.

He said this book is available, and then he brought it out. I said let us read the end of the book, letter W, one of the scholars among them read "Al-Wahhbiyya or Al-Wahhabiyyah" it is a sect of Kharijites Ibadiyya branch founded by Abdul-Wahhab bin Abdur-Rahman bin Rustum the Kharijite, the Ibadite, it was named after him. He destroyed the Islamic legal system and nullified pilgrimage to Makkah. A number of wars were waged against him by his opponents; he died in 197 AH in the city of Tahirt in North Africa. His division (sect) adopted the name Wahhabiyya because he brought a lot of changes and different beliefs in their sect. They were against Shi'ites, at the same level of their enmity to the followers of the Prophetical tradition, the author of this book (Alfred Bell) enumerated all Islamic sects in North Africa from the Era of the Arab conquest to the present time. But, some writers confirmed Abdul-Wahhab bin Rustum died in 190 AH and not 197 AH. From there I told him and the audience in attendance, this *Wahhabiyya* is the one that divided the Muslims. However, it is because of these sects that religious verdicts against it were strongly enhanced by the Muslim scholars and jurists from Andalus and North Africa. These verdicts were mostly available in your books of theology.

And I agree with all that is stated about Wahhabiyya of Ibn Rustum.

But with regard to the teachings of Shaikh Muhammad bin Abdul-Wahhab, which was supported by Imam Muhammad bin Sa'ud رحمه الله his teachings are purely Salafiy in their entirety as a doctrine following the steps of the Prophet Muhammad ﷺ and his companions. He therefore, came to reform the Muslim way of life as such he was against Kharijites and their works. Thus, he founded his call i.e. Da'wah upon the Qur'an and sound Prophetic traditions. He rejected any doctrine which goes against Ahlus-Sunnah-Wal-Jama'a (the cause of Prophetical traditions and its followers). Thus, the misconceptions about his teachings are deliberately fabricated by the enemies of Islam, the colonialists, the Jews and Western Orientalists, who refused to get clear understanding. Their sole intention is to disintegrate the Muslim Ummah. As the Western colonialists already dominated a number of Muslim nations, so as to find it easy in facing their common enemy; pure unadulterated Islam (without innovations). This was the motive behind their crusade.

Misconceptions were therefore, battered by the colonialists, living in Muslim countries at that period. The target was to create divisions among the Muslims. This mischievous methodology was tagged 'Divide and Rule.' They, therefore,

went about blackmailing and corrupting the teachings of Muhammad bin Abdul-Wahhab.

As Monotheism is the backbone of Islam; confusion arose. For Salahuddeen Ayyubi did not defeat the crusaders (from Syria) until he destroyed the Fatimid dynasty, who regin in Cairo and brought Sunni Scholars from Syria and dispatched them to all nooks and crannies of Egyptian cities. This sanitized Egyptian Muslim community and shi'ism was dropped aside in favour of Sunnah. (the Sunnah is a clean path in its entirety. It entails following the footsteps of the Messenger of Allah in creed and worship).

The Europeans were afraid of the government founded by the two Imams, Muhammad bin Abdul-Wahhab and Muhammad bin Sa'ud. Having realized that history was repeating itself, the government was gaining support and people in large numbers were grasping (the meaning of) monotheism, their lies was gradually degraded and it was only a matte of time before all innovations are wiped out; thereby establishing the real monotheism in all Islamic territories.

One of them put up another question; "Don't you think Muhammad bin Abdul-Wahhab adopted the earlier Wahhabiyya and refined it then followed its steps?"

Answer:

First of all, the distance and some cultural differences that exist between the two countries can prevent conveyance of information from one to another. Thus, the teachings of Muhammad bin Abdul-Wahhab bin Rustum was never mentioned in the history of Arabia. Writers who wrote about sects and organizations under Islamic umbrella like Shahristani, bin Hajar and Ibn Taymiyya, only mentioned the Wahhabism founded by Abdul-Wahhab bin Abdur-Rahman bin Rustum while the founder died long time ago before the advent of Muhammad bin Abdul-Wahhab. So you could not catch a whiff from its branch except probably in North Africa and Andalus.

The preaching of Muhammad bin Abdul-Wahhab is totally different from that of other Islamic sects. That are in contradiction with the teachings of the Qur'an and Sunnah. No sect has the right to invent anything new in his calling.

To call such teachings Wahhabiyya is a grammatical mistake. Simply, because, his surname happens to be Abdul-Wahhab, therefore the sect is Wahhabiyya. His father did not invent or establish any movement of that kind; If he did, his sons including Muhammad should have surely followed his foot steps.

Shaikh Muhammad bin Abdul-Wahhab was against the Kharijites Ibadaites doctrine, throughout or any other idea from any sect that did not tally with that of 'Ahlus Sunnah.' His books and treatises are enough proof.

Many accusations and blames were heaped upon him in many matters and I will cite some glaring examples if time permits. He was quoted to have said:

"Glory be to our Lord"

This is a big falsehood concocted. For how could you link a person with what he seeks refuge against? But we better complete our dialogue. I hope in this library we will be able to get books that will clear any misconception that blur your minds with regard to this topic; for 'Wisdom is considered to be the lost treasure of a believer and he grabs it wherever he finds it.'

Then I asked is it possible to find from you a history book about your area called ' The History of North Africa, by one of the Westerner from France called Charlie Andre, which Muhammad mizali, former Tunisian Prime Minister, and Al-Bashir bin Salamah have translated into Arabic.

Dr. Abdullah said: "Yes the book is available. He brought the book in three volumes."

I opened the table of contents and read about the kharijite Kingdom in volume two of the book. The Kingdom of Tahirt

was the Rustums dynasty, which the author gave details about Rustums beliefs area, and their milestones of civilization and how it was known as Wahhabiyya. This sect was totally different from the doctrine of Ahala Sunnah (the followers of the Prophetical tradition.[1] Then I said:

"Can you once again bring a book entitled 'Al-Mu'rabb Al-Kabir, the Abbasi Era, if it is available in your library?"

He said, yes it is available. Then he produced it.

We, therefore, read together about the Rustum dynasty in volume 11 of the book, the city of Tahert of Magrib that 'Abdur-Rahman bin Rustum, of Persian origin, when he was about to die in the year 171 AH recommended the best seven men of his government, Rustum government, two among the seven men were his son Abdul-Wahhab and Yazeed bin Fandik and Abdul-Wahhab was appointed as the ruler after his death. This resulted in dispute between him and Ibn Fandik.

Ibadite which was the religion of Ibn Rustum and his followers was brought to the West from the East, and was divided into two factions: Al-Wahhabiyya, related to Abdul-Wahhab bin Abdur-Rahman bin Rustum, Nakariyya, a number of wars and skirmishes were fought between the two factions, in consequence of which, An-Nakariyyah was

1 See the book Vol. 11 page no. 40 – 50.

defeated and its leader called Ibn Ghandevah was killed. But after his demise a group of Mu'tazilah called Wasiliyyah joined them.

He said: "Abdul-Wahhab intended to perform pilgrimage at the end of his life, but, his followers advised him to stay at 'Naffusah' so that Abbasi people will not attack him. [1]

Then I suggested that if we can refer back to Alfred Bell's book, who wrote about the Islamic sects in North Africa from the early Muslim conquest to the present day, we can find another topic from the book that is exactly alike in contents. Thus, he opened that:

The kharijite the Wahhabis which were named after Abdullah bin Wahhab Al-Rasiby, the one who fought against Ali bin Abi Talib in the battle of Nahrawan are the Kharijite of Ibadiyyah. He further elaborated that the division that the Ibadiyyah of west in Tahirt followed is similar to them. Their government, the Rustumi dynasty reigned in North Africa. However, they were referred to as the most fanatic among the group of the khariji.

Moreover, the author used the whole of twelve pages (in the book) in order to give the detail explanation on the subject

1 See Al-Murraba Al-Kabir Vol 11 page no. 551 – 57, published by Dear Al-Nahdah Al-Arabiyyah Beirut, you will also find the information about this Abdur-Rahman and his government, the author mentioned his death in the year 211 AH.

matter: as they are the most hateful opponent of Ahala Sunnah Wal Jama'a (followers of the Prophetic traditions [1] Ibn Taymiyyah in Syria. Al-Iz bin Abdul Salam in Cairo and many others). All of whom are considered as the leaders of Islamic revivalism and reformation. And they are entirely different from the heretic and rebellious Kharijite as confirmed in the books of Islamic thoughts and sects.

All these references, thanks to Allah, made them convinced about the matter, because the name Wahhabiyya repeatedly mentioned in those books with more detailed explanations about their bad creeds. I further, intend to elaborate to them in detail to shed more light on the subject matter. Because, by doing so, all elements of doubt on the subject are now cleared. And on this issue (worthy of discussion) the whole ideas are therefore compiled in the form of a book for the reader to digest the theme and its meaning. The rhetoricians say: "More constructions of details give birth to more meanings and ideas."

I then asked: what is your opinion, can we continue to delve our hands on references in order to dig more historical facts far beyond those at our disposal? I am here referring to the positive support that scholars and rulers of yours have given to the teachings of Shaikh Muhammad bin Abdul-Wahhab. Most especially, when the Saudi Royal family strongly rose

1 Ref: The Islamic Sects in North Africa page no. 150.

to spread his mission to the Muslim leaders around the world through letters and missionaries; with the sole intent of copying the ancestors who went throughout the world to spread the light of Islam and also to work with the command of Allah in the Noble Qur'an, where He said:

﴿ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾ ﴾

"Surely this (Qur'an) is indeed a reminder for you and your people and you will be questioned about it." (Az-Zukhruf, 43:44)

By the time that rulers and scholars of Morocco learnt about the teachings of Muhammad bin Abdul-Wahhab they worked hard with sole aim of tracing the original source of the teaching, owing to which conferences, seminars and workshops were organized to the extent that they are satisfied with the message of the mission.

They further demanded that: "We need more explanation with anything useful and full of concrete and convincing evidences."

I then said: "Possibly, you might be aware that Imam Sa'ud bin Abdul Aziz, the third leader in the Saudi Royal family, when he came to Makkah in the year 1219 AH., dispatched some letters to the Kings of North Africa, Tunisia, Morocco and others. In these letters the Saudi King expounded the conceptual meaning of monotheism and the fundamental

teachings of Islam, which is the real message conveyed by the Prophet of Allah Muhammad ﷺ; as it is unadulterated. And a magazine entitled 'Islamiga' Published in Germany, produced the content of these letters in three pages of its edition. It also gave a study in the German language about the mission of Muhammad bin Abdul-Wahhab and the article was written by an oriental person.

The letter and its contents further elaborate the works of Imam Sa'ud and his father; which simply inferred as executing the commandments of Allah ﷻ and His Messemger ﷺ, that is, to call people to the religion of Allah. So they can see the light of Truth, the letter also denied any fabricated falsehood that is mischievously associated with the mission of Shaikh Muhammad bin Abdul-Wahhab. It also rejected such misconception and falsehood aimed at distorting his writing at the end of his life (year 1115 – 1206 AH). He was quoted to have said "Glory be to our Lord" this is a great slander against us. No wonder, accusing fingers and errors are attributed to even our beloved Prophet ﷺ who is the best noble person. And the Shaikh stated in his letter to Abdullah bin Suhaim, one of the opponents of his mission, and in his letter to the scholar of Baghdad, Shaikh Abdur-Rahman Al-Suwaydi, in which he explained to him his mission; about the purity of belief and that Allah would be worshipped Alone, while all aspects of polytheism be rejected such as worshipping dead people, which was the

order of the day at the time; and also invoking help from them. It is because of these, that people abhor this mission and some went to the extent of attributing certain falsehood against us. But, surely I asked my followers to establish prayers and offer Zakat (alms) as well as other religious obligations. I also prohibited them from taking any form of usury and consumption of alcohol as well as other vices. The rulers did not categorically deny such things from their views since it is absolutely accepted. But instead, they directed their criticisms and enmity against my preaching on monotheism and my stand against polytheism. They really distorted our mission. Thereby, telling people that our mission is against matters that are strongly accepted by the people; they influenced them to such an extent they directed the cavalry and infantry of Satan against us. In fact no sensible person can utter what they said against us. It is among the falsehood perpetrated against me that: "I consider that all are non believers except my followers; that all Muslim marriages are null and void. I wonder how these statements can go into the intellect of a sensible person. Could these statements come from a Muslim, soothsayer or a mad person? Shaikh Muhammad mentioned a lot of things fabricated against him. He said in short, all that is calling people to the unity of Allah (God) and distancing them from polytheism. If these can escape from the mind of the people, it can not escape from your mind.

I then stated that it is the desire of the rulers and scholars in Morocco to trace the actual and ascertain the true nature of the mission hence the following examples:

The Sultan of Morocco Muhammad bin Abdullah Al-Alwiy a grandfather of the present ruling family of Morocco, was greatly influenced by this mission after thorough studies and investigations.

He waged wars against innovations in his country. All divisions of Sufi sects were called to order after Ijtihad i.e. analytical deduction. He also called for the spread of Sunnah at that time; since he was the strongest Muslim ruler in the territory. But his country suffered from heretic activities of Batiniyya and Ubaidiyya, besides innovation and ignorance, which superfluously captured the area. The followers of Al-Wahhabiyya of the Rustimy Kharijite were spreading their mission. In addition, the crusaders were waging a war against North Africa, immediately, after the fall of Andalus in the hands of the Europeans.

Muhammad Juma'ah in his book entitled 'The Spread of the Mission of Shaikh Muhammad bin Abbdul-Rahman Al-Alwiy, which were in conformity with the teachings of Shaikh Muhammad bin Abdul-Wahhab. The two missions were directly aimed at establishing monotheism; thereby, doing away with all forms of innovations and polytheism in the religion hitherto championed by these sultans.

The sultan described by the French historian Charlie Julian in his book 'The History of North Africa' which was translated into Arabic by Muhammad Mazali and Al-bashir bin Salama, as stated earlier.

We read in volume 2 of that book that: Muhammad, was a pious man. It was through the pilgrims that he came to know about the spread of the movement called Wahhabiyyah in the Arabian Peninsula, which gained the support of Saudi ruling family. He was highly pleased and appreciated the explanation that this movement was supported.

He admired it to the extent that he used to say: "I am "Maliki" as to the school of thought, and "Wahhabi" according to the creed. His religious excitement led him to destroy the books that were religiously negligent and those which legalized the "Ash'ari" school of thought in addition to demolishing small mosques and prayer rooms "Zawaya".

As to the Moroccan historian, Ahmad Al-Nasiri, he had an elaborated article in chapter 8 of his book titled "Exploration in the history of the Far Maghrib" i.e. "al-Istiqsa'a Fi Tarikh al-Maghrib al-Aqsa'a. I added: "This book must be available among the contents of this library ." He said: "Yes, it is available."

Then I expounded to them that: Here, Ibrahim bin Al-Sultan Suleiman and Muslim Scholars performing pilgrimage along with him in the year 1226 AH, stated their testimony on what

they saw from Ibn Sa'ud and his followers! Al-Nasry gave the description of the tradition of this journey of the Prophetical caravan which usually start from Fez to the holy land in this organized beautiful journey. Usually, the rulers of Al-Maghrib showered their concern over this journey, where special personalities from among high ranking scholars, officials, businessmen, Qadi (a Judge) and the religious leaders, are chosen to embark on the journey. This good tradition of pilgrimage, also, was eventually observed in both Egypt and Syria at that time.

This unique caravan which is composed of Ulama and other important dignitaries, held a special discussion with Imam Sa'ud and his eminent scholars. As such, it is impossible, for such important personalities to see eye to eye with rebellious Abdul-Wahhab bin Rustum the Khariji, the Ibadiy, the founder of the very Wahhabiyya upon which negative religious verdicts were passed against it. However, the enemies of Islam deliberately used the bad image of Wahhabiyya founded by Ibn Rustum to black paint the teachings of Muhammad bin Abdul-Wahhab. Unfortunately, a number of people among the Muslims were made to accept this misconception gullibly, without pondering over the reliable sources of history and creed, through intensive research and thorough investigation.

All the scholars present with me in the discussion circle confirmed in the affirmative. We agree with you and we are convinced with all your expositions.

But why could all these facts have escaped the attention of researches, in spite of these reliable sources at their disposal?

I stated that: Let me shed more light for you, which (I'm most certain) would be of immense benefit to anybody in the future. Thus, Al-Nasry, in his history book, used enough space worth ten paged to narrate this event. As you are all aware, he is a reliable historian; his book is one of the most widely accepted sources of history in your country. And if you like I will further elaborate on what he states on this movement. All of them accepted that.

Then I said: Al-Nasry, in narrating about Al-Sultan Suleiman bin Muhammad bin Abdullah Al-Aliwy, was appointed a leader in Fez in the year 1226 AH. He was a contemporary of Imam Abdullah bin Sa'ud and his father, the eminent Imam and scholar Sa'ud bin Abdul Aziz, who performed his first Pilgrimage to Makkah in the year 1214AH – 1799. This ruler of Fez set for a fact finding mission; as to what type of person is Ibn Sa'ud and his mission. He therefore, sent his son Ibrahim in the group of imminent scholars and very important personalities and handed him a letter to Ibn Sa'ud. On arrival in Hijaz (i.e Arabian peninsula) they performed

their pilgrimage and visited the Holy Mosque of the Prophet ﷺ in Al-Medinah with no difficulty. Al-Nasry, further stated, a number of those who performed pilgrimage with Ibrahim in that year, reported that they didn't notice anything wrong with Imam Ibn Sa'ud that is contrary to apparent teachings of Islam. But, what they really observed in him and his followers is a charisma of religious spirit, preventing people from wrong doing and protecting the two Holy Mosques from any indecent act. And having met Ibrahim, the Imam Sa'ud showered his respect upon him as it is customarily showered upon every descendant of the Prophet ﷺ. Abu Ishaq Ibrahim Azzhariy, the great jurist and judge was the speaker for Ibrahim. Imam Ibn Sa'ud told them among other things: "People alleged that we are going in contrary direction with Prophetical traditions. Have you realized that is contrary to the Prophetic traditions? Have you noticed any of the said things you have heard (about us) before coming here?

The Chief Judge said: We were informed that you claimed that Allah ﷻ rises over the throne in a manner that a physical body can rise. Imam said 'I seek refuge with Allah surely, what we say is a kin to what Imam Malik had said: to rise over something is well known to every body but the manner in which God rose over His throne is unknown and to ask on how He rises over the throne is an innovation, but to believe

in it is obligatory. Is there any point of difference in that? They answered: NO!

And we say the same. Then, the judge, Al-Zari, said to him. "we were also informed that you don't believe in the life after death regarding the Prophet (peace be upon him), and the lives of his brothers the other Prophets in their graves (peace and blessings of Allah be upon them all).

Upon hearing the name of the Prophet being mentioned, he trembled and raised his voice saying prayer on the Prophet (peace be upon him). Then, he said: "We seek refuge in Allah. Verily, we say that the Prophet (peace be upon him) is alive in his grave, and so are the other Prophets, a life which is above the life of the martyrs.

At the end of this narration, Al-Nasry stated that I said the Sultan Al-Maula Suleiman noticed something like that. Hence, he wrote his famous letter to the Imam, in which he described the type of monastically life of the Sufis and warned against it; he also, warned against deviating from the Prophetic tradition as well as, over exaggeration of innovation. He further described the manner of conducting visits to the graveyard of the saints. And he warned the public who were fond of praying and visiting the graves.

As Sa'adi also stated that: Al-Maula Suleiman conducted a sermon that is solely aimed at redirecting people toward Tauhid and distancing them from innovation. He then

dispatched copies of the sermon to all Juma'at Mosques, and ordered the closure of all Sufi Religious Centers.

After stating the allegations laid against the teaching of Muhammad bin Abdul-Wahhab and having discussed it at length, An Nasry states, then the general said:

"This is what those people who journeyed along with Maula Ibrahim narrated to us. And it is unique information among those who had the journey."

Later, I said: these are some parts of the facts accompanied with dialogue and their sources as I promised to present to you within literary pieces (of works) in your possession. Keep in mind that Moroccan area is the origin of the negative Wahhabiyya that goes against Islam. It is also noticed here that you have clearly understood the mission of the teaching of Shaikh Muhammad bin Abdul-Wahhab that the Saudi Royal family is working hard to propagate.

Moreover, you can refer back to the actual treatise and replies written by Shaikh Muhammad, compiled and published by the Islamic University of imam Muhammad bin Sa'ud. The author refuted all falsehood and rumors attributed to his mission, as he expounded in details. 'This is a great blasphemy against us.'

Shaikh Muhammad refuted all allegations against him in his lifetime, and his disciples too did the same. Therefore, how

could a sensible person agree with such allegations against him?

'Kitab Al-Tauhid' a book of Islamic monotheism, written by Shaikh Muhammad bin Abdul-Wahhab and its explanation is found in 'Fathul Majeed' and Taysir Al-Aziza Al-Hameed' you can read these books carefully; if you notice anything that does not conform to the teachings of Prophet Muhammad ﷺ, you therefore, have the right of rejection. You can also read his other treatise. 'Fundamentals of Islam' – Unveiling the misconception of the four pillars" the pre – requisite manner of prayers and many others.

With regard to Dr. Abbas Al-Jarari who hailed from Morocco, I don't know whether you were able to go through his lecture held at Riyadh University, presently King Sa'ud University, in which he stated that: "The trend of Salafiyah emerged again in Morocco at the beginning of the 14th century of Hijira when AL-Sultan Al-Hassan addressed a letter to the people of Maghrib in the year 1300 AH. An-Nasry also mentioned a similar event that took place in the year 1185 AH., when Imam Abdul Aziz bin Muhammad sent Shaikh Abdul Aziz bin Abdullah Al-Husaien to the governor of Makkah at that time in order to go into dialogue with the scholars, Yahaya bin Salih Al-Hanafi, Abdul-Wahhab bin Hassan Al-Turki, the Mufti of the Sultan and Abdul Aziz bin

Hilal, were the great scholars of Makkah who conversed with him. All of whom agreed upon three basic matters; they finally, resolved that they are convinced beyond reasonable doubt about the genuine nature of this mission.

I therefore said: the scholars in Makkah at that time shared the same kind of misconception with other scholars of Maghrib and other places depending upon the rumors and falsehood, besides the fabricated information spread to them.

When Imam Sa'ud bin 'Abdul ' Aziz came to Makkah for the second time, conference, debate and dialogue, were organized between the scholars of Makkah and that of Najd Shaikh Abdul Aziz Al-Husaien, Shaikh Hammad bin Naser bin M'amar, who was appointed by Imam Sa'ud as the chief Judge and Mufti of Makkah, he died in Makkah. These two were among the prominent scholars who came from Najd at the end of the conference, debate and dialogue. The Ulama in Makkah were highly convinced and see eye to eye with the teaching of Muhammad bin Abdul-Wahhab. In the end a communiqué was issued, which contained rejection of falsehood and rumours against this mission. This communiqué was signed by both Makkah and Najdi scholars respectively, and it was published several times. In the year 1343 AH, King Abdul Aziz came to Makkah and a similar dialogue was held once again. In which all the participants

were satisfied with the mission of Muhammad bin Abdul-Wahhab.

To add more to your knowledge, the domes erected over the graves in Makkah were all demolished during the time of Sharif Auwn Al-Rafeek with the exception of the grave of Khudijah رضي الله عنها . This demolition of domes over the graves was carried out by the consent of Shaikh Ahmad bin 'Isa with the support of some Sharif of Makkah and some scholars.

Then I said: My brothers! Based on what we discussed so far, the reliable sources now in our hands on this matter, the organization referred to all its errors and now associated with mission of Shaikh Muhammad bin Abdul-Wahhab is a mere historical error. In short, the Wahabiyya, which your scholars gave a religious verdict against, has no connection whatsoever with the mission of Shaikh Muhammad bin Abdul-Wahhab, since they are two distinct movements which are pole apart.

Shaikh Muhammad bin Abdul-Wahhab and his disciples rejected Al-Wahabbiyya Al-Rustumiya as your Ulama in Maghrib abhorred it before his advent. His mission is purely based upon the Noble Qur'an and the Sunnah of the Prophet Muhammad ﷺ. It has come to our knowledge that the scholars of this mission and the rulers of Sa'udi who supported it, purposely for reformation and revivalism, have

been cleared by the scholars of Maghrib after a long discussion during the pilgrimage in the year 1226 AH. And in spite of all the falsehood and rumours against this mission, four rulers of Maghrib supported the mission of Shaikh Muhammad which are as follows:

1- Al-Muwala Muhammad bin Abdullah Al-Alawiy Sulaiman bin Al-Alwiy who was a contemporary of Abdul Aziz bin Muhammad. The letter written by King Abdul Aziz reached him.

2- Al-Muwali Al-Sultan Sulaiman bin Muhammad bin Abdullah Al-Alawiy who delegated some eminent scholars from Maghrib under the leadership of his son, Al-Maula Ibrahim who held discussions with Sultan Imam bin Sa'ud bin Abdul Aziz; while, at the same time, the scholars of Morocco were debating with Sa'udi scholars.

3- Al-Muwala Al-Sultan Ibrahim bin Sulaiman bin Muhammad bin Abdullah Al-Awiy was appointed as the king after the death of his father.

4- Al-Muwala Al-Sultan: Al-Hassan Al-Auwal who reigned in the year 1300 AH. During his reign, between the 2nd and 3rd era of the Saudi government, that is the year 1319 AH.

Dr. Muhammad Taqi-ud-Din Al-Hilali a great Maghribi scholar, who was also a descendant of Hassan, a Moroccan ruling family was a staunched follower of Tijjaniya order

when he realized the true teaching of the mission of Shaikh Muhammad bin Abdul-Wahhab. He therefore, committed himself to spreading its message globally. At the end of his life, he went back to Fez, later to Casablanca where he died. He wrote a book Tijjaniyya and its mischievous shortcomings.

As-Shaikh Abdur-Rahman Al-Afriqiy a Senegalese, who was a follower of Tijjaniyya order, absconded and wrote against it.

In a nut shell, many books were written about the role of this mission in Maghrib and how the Moroccan leaders were influenced by the scholars of Hijaz and Najd right from that period of time to date.

Professor Ahmad Al-Ammari a Maghribi editor, who edited a treatise written by Al-Warti, said the authors attack Salafiyah (the way of religion practiced by our noble predecessors) was a mere rigidity due to subservience to Sufi order.

Then I said: I hope all that we discussed about is sufficient for you. But, if you still need more information through adapting the opinion of other Muslim scholars or from the direction and analysis of orientalists from the west; since they really observed these events as they frequent the mission in its every step. If you need that we provide it. We only need references that may not be available here.

That is why I confined myself to the evidences related to the scholars and rulers of Maghrib; simply, because those who presented the topic under discussion are the people of Maghrib and to easily have access to any reference material in this library. Thus, 'Ali bin Abi Talib ﷺ said:

"Talk to the people according to the level of their understanding in such a way that no lies shall be spread against Allah and His Messenger."

My host said: All that you expounded is sufficient and it did away with our misconceptions but what is the opinion of my brothers present here?

All of them answered in the affirmative. Correct! But, how did these convincing and simple answers escape our memory?

I said: The answer is with you. The responsibility of a scholar before Allah is a great one. Since, you cannot compare between a knowledgeable person with an ignorant and gullible mind. A scholar is duty bound not to pass a judgement until an intensive research and thorough investigation are carried out.

We can give excuse to the commoner and half baked persons; but there is no excuse for a scholar or a University lecturer. Since each one of them is an exemplary person in

the sight of his students. As well as they wait to focus their direction focused by either of the two.

He (my host) then asked: Would it be possible for you to write on this topic in our Newspaper *An Nur* produced in Tutwan in *Maghribi*?

My answer was, yes. When I went back to Saudi Arabia, I sent them an edited research work. When the article was published a number of rejoinders were flown to me, both positive and negative. And those scholars with whom I had a lengthy discussion on the subject matter, requested me to go into deep research that can be comprehensively compiled in the form of a treatise for publication.

I really accepted their offer and with Allah's grace it is completed. And I promised that the work shall be precise and straight to the point; full of evidences that one can easily have access to.

The treatise was firstly published in Tutwan in Maghrib in 1407 AH and 2nd edition was published in Riyadh, some years after i.e. in the year 1413 AH Allah has blessed this work.

The enemies of Islam who are zealously desirous to create divisions among the Muslims, to achieve their selfish goal, took the Wahhabiyya founded by Rustum as a grab to cover the mission that is based on revivalism and reformation,

thereby stepping into the shoes of the Ummah's ancestors (Salafiyah), as their great fear is that of Muslim unity. These adversaries always wanted to see the Muslim Ummah as the similitude of hungry yawning mouths with no one to feed them, or the like of orphans on the dining table of misers. This is one side of the picture while on the other side, they aimed at instigating enmity and hatred, and since it is the only way that can create disunity (among Muslims). Thereby, distorting facts that can lead to misconception.

Further, it is a noted achievement, after the publication of the 2nd edition of this book, I was informed about some devoted Muslims going under a terrible situation in the Islamic Republics of the former Soviet Union. This is owed to the spread of a Fatwah, while the propagator seized the advantage of the ignorance of those enthusiastic Muslims. This Fatwah (religious verdict) hindered a single Salafi individual from moving on the street without a companion. Simply because some scholars and Imams explain to the people, the difference between the Wahhabiyya founded by Rustum and that of Shaikh Muhammad bin Abdul-Wahhab.

Thus, the actual teaching of Shaikh Muhammad is hereby contained in this book; unveiling the veiled facts, owing to which leaders give orders for the translation of this book into different languages spoken by the people of that region.

The reality of what a sincere Muslim ought to know is that the enemies of Islam will never get tired in spreading rumours, falsehood and ambiguity in the Muslim society. But, in as much as the Muslims prepared themselves with thorough understanding of genuine teachings of Islam, by taking every matter and weighting it according to the scale of both the Qur'an and the hadith, this will indeed save them from whatever calamity. Hence, the Prophet Muhammad ﷺ emphasized.

I am leaving two sources before you; if you hold them fast you will never go astray. These two things are the best weapons known in facing the plot of the opponents of Islam and their ill-tendencies.

Those who study this mission of Monotheism, on its teachings will agree upon the followings:

The mission is not a political party with such kind of temporal organization or partisanship. But purely, revivalism of the religion of Allah on the track of the Prophet ﷺ, his Companions and the five predecessors.

It is a school of thought conflicting with other schools in Islamic jurisprudence.

Shaikh Muhammad bin Abdul-Wahhab is purely a Salafi adherent, following the path of the pious ancestors. He is like any other revivalist at any time in every place, calling people

to the religion of Monotheism i.e. to worship Allah without partnership as the same way practiced by the Prophet ﷺ, his Companions and pious ancestors.

The school of thought of Shaikh Muhammad is the school of thought founded by Imam Ahmad bin Hanbal. This does not make any difference, because, there are hanafi, who also follow the way of the pious ancestors likewise, Shafi and Maliki.

We have already known what Al-Maula Sultan: Sidi Muhammad Ibn Abdullah Al-Alawi said about himself in this regard, which was: I am "Wahhabbi" by creed and "Maliki" by school of thought.

It does not mean he is a follower of Wahhabiyya founded by Rustum. But, this means he is following the step of pure mission of Monotheism as exemplified by the pious ancestors. The similitude of Al-Alwiy Imran bin Ridwan in Lanja of Iran at the eastern part of the Arabian gulf, after having a thorough understanding of the mission of Shaikh Muhammad bin Abdul-Wahhab, he said:

"I am a Wahhabi" meanwhile, his school of thought is Hanafi or Shafi in other versions. He composed a poem praising this mission, thus a stanza goes as follows:

If the follower of Ahmad (i.e. Prophet Muhammad ﷺ) is 'considered' as "Wahhabist", I hereby confessed that I am "Wahhabi".

The Emir Shaikh As-San'ani Muhammad bin Isma'il, a popular and great scholar from Yemen, his school of law is Zadi'ite but having had thorough understanding of this mission he loved it and adopted it.

He also composed a poem which started with the following stanzas:

Peace be upon Najd.

And the people of Najd.

Extending my peace message from far away

I have not served the purpose all the way"

Al-Imam Ash-Shaikh Shukani a great scholar from Yemen did the same. Ash-Shaikh Dr. Muhammad Taqi-ud-Din Al-Hilali, a great Muslim scholar from Maghrib, who is also a descendent of Hassan, related to the royal family of Morocco, he also composed a poem praising the mission of Muhammad bin Abdul-Wahhab. In some stanzas:

They related good worship to all given (God)

Bravo my relations in Wahhabiyya

I invoke the help of Allah in producing this treatise: "Effecting Correction of Historical Misconception on Al-

Wahhabiyya" in order to be simple in understanding for readers. Because, I know that voluminous books are meant for professional and academics (in different field of human endeavour). My aim in writing this book is to do away with hallucination at the same time to unveil the mask of the Muslim face covered by enemies of Islam; who solely want to destroy the Muslims by creating confusion and disunity among them.

May Allah correct the misconception and enlighten the minds.

"And Allah has full power and control over His Affair, but most of men know not." (Surah Yusuf, 12:21)

Dr. Muhammad Bin Shuwair

Author's Introduction

All the praises and thanks are to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists) and peace and blessings of Allah be upon the Master of the Messengers, Muhammad ﷺ, his relatives, Companions and followers.

My article, which was published four years ago about the correction of Historical Misconception on the mission of Shaikh Muhammad bin Abdul-Wahhab, was very effective. We thank Allah the Almighty for that. It was indicated that the Mission of Salafiyah, the reformer, Shaikh Muhammad bin Abdul-Wahhab رحمه الله . It is procession of the noble professor from one of the Moroccan Universities who sought for more explanation on the topic (the Correction of the Historical Misconception about Wahhabism).

This brief treatise is an answer to that demand. Most especially, as he pointed out the role played by Moroccan leaders and scholars in protecting the sanctity of this religion of Islam."

In the cause of undertaking this research, I tried to the best of my ability to lay my hands on reliable sources of informatiom.

The first edition of this book accords wider acceptance among readers. The reason is owed to the fact that it contains

nothing but the truth as enshrined in the teachings of Prophet Muhammad ﷺ.

The first edition of this book gained the merit of good response from the readers. It also answered my main motive of expounding the truth, which I intended to bring to our readers, in order to serve both academic purpose, and at the same time, to account for the truth (of knowledge entrusted upon the scholars). To unite the Muslims on Islamic righteous acts, which already the Prophet ﷺ indicated a great landmark within the last 14th centuries.

Prophet Muhammad ﷺ died and left his people on the right path (and non by – passes this path save a person who abhors the truth as stated by the Prophet ﷺ.

I hereby introduce the second edition of my book to you dear reader, which is strongly edited making some useful inclusions, in form of additional explanatory notes.

May Allah make the truth to be our guide; the truth should guide our utterances, join us in true Islamic brotherhood and let paradise be our resting place.

And our closing Du'a is Al-Hamdulillahi Rabbil Alameen; All praises and thanks are to Allah, the Lord of the 'Alamin.

Muhammad AL-Shuwair

Riyadh 15.5.1409 AH

Preface

As the proverb pointed out that: "People are the enemies of what they do not know..." we can also emphasize that people are enemies of anything that goes against their personal interests.

And the only arbitrary point is to refer any matter to the incorruptible divine source, which is not prone to lies.

Muslims are therefore commanded, before they make a stand in any affair pertaining to the creed of faith, as well as other religious matters of that kind; before they pass judgement, in the form of crisis or praise, they are enjoined to refer back to original sources of the Islamic legal system, that is the Noble Qur'an and the Ahadith of the Prophet ﷺ.

Hence, anybody who introduces anything new that does not conform to these sources should be rejected, while a person who strictly follows the Qur'an and the tradition of the Prophet ﷺ should be supported. And this is considered to be the actual form of awareness, understanding, analysis and confirmation. A Muslim could be in a vicious circle working as an agent to the enemies of Islam unconsciously.

The story of the tribe of Mustalaq belonging to the Jewish tribe upon whom the following Verse in the Noble Qur'an was revealed.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمَۢا بِجَهَٰلَةٖ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ۝٦ ﴾ (الحجرات : ٦)

"O you who believe! If a Fasiq (liar – evil person) comes to you with a news, verify it, lest you should harm people in ignorance, and afterwards you become regretful of what you have done.' (Al-Hujrat, 49:6)

There is a great practical lesson in this for the faithful community who are interested in serving the religion; who establish good relationship, that they should investigate any wrong information which can cause disunity among themselves.

There are a number of adversaries who instigate Muslims to cause turmoil within themselves so as to distance them from their religion, which is simple and plain, Also, they make all efforts to introduce new things that are originated from the ancient religious cults, most especially Judaism and Christianity. We are all aware that, the divine religions revealed before Islam were clean and plain, but addition and deletion lead to distortion in these religious doctrines invalidate their approval in the sight of Allah. As such those enemies of Islam are daily working hard in order to do the same thing to Islam. They took some worshippers and scholars among the Muslims as their tools aimed at achieving their mischievous goals. The main target of these

enemies of Islam, is to be seen that both Muslims and non Muslims become one side of the coin in sinful acts and disobedience to Allah. Because, it is by doing so, they will find it very easy to penetrate the Muslim community. So, that if it continues over a period, the Muslims will be distance from their religion. In the end, the true Islam will be rendered a stranger among its followers.

It was reported that Sufyan Al-Sowri رحمه الله (97 AH – 161 AH) said:

"Anybody who has been spoilt among the Muslim scholars will definitely possess an element of the Jewish characteristics; those are people who have knowledge but do not put their knowledge into practice. And anybody who goes astray among the Muslim devotees has element of the Christian characteristics; those who worship out of ignorance and error. We ask Allah ﷻ to bestow us with peace, harmony and good health."

Based on this, Islam brought clean legal system and a purified creed of faith. It is a religion of the middle course in its theories, and practice. But it is in the highest in human – God relationship. Allah has made the Muslim community among other nations a middle course in everything.

﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾ (البقرة : ١٤٣)

"Thus We have made you a just (and balanced) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over yourselves..." (Al-Baqarah, 2:143)

A Muslim nation is a middle one between the monasticism of Christians, their exaggerated faith in Jesus, their worship out of ignorance and their blind obedience to the clergy men; and between the tricks of the Jews and their falsehood, their heretical acts against God and His Prophet ﷺ, their deliberate wrong doing and misleading attempt to blur historical, scientific and religious facts against the divine religion which come from God through His messenger. The Jews are the most criminal and transgressing deviants.

Historically, ignorance spread among Muslim community at the end of the Abbasid government. This is because, a number of non – Arabs embraced Islam and most of the people are lacking the Islamic knowledge and most of them were influenced by the knowledge of the Persian, Roman philosophy and attacked by the Indian sciences.

Some books pointed out such sects and organizations, as well as their ideologies; the doctrine of such sects and how they were established. They mentioned the differences

between Ahala-Sunnah-Wal-Jama'a the followers of the Prophetical tradition and the followers of such sects.

It is during that period, many organizations and sects with different ideologies had emerged into the Muslim communities. Abdullah bin Saba who embraced Islam deceptively, played a big role in creating disunity among Muslims. During the tenure of office of the Righteous Guided Caliph Uthman bin Affan ﷺ, he established a sect after his name Saba'iyya.

Al-Shahrustani, the author of Al-Millal Wa Al-Ahwa' Wa-Nihal, Shaikhul-Islam Ibn Taymiyyah in his voluminous book of Fatwah and other books written by him discussed extensively about these sects. Ibn Taymiyyah exposed the activities of such sects thereby refuting their ideologies.

Anybody who read thoroughly about the movement and ideologies of Islam from the early history will surely trace the facts we expounded on this subject matter. One will understand that the conflict of ideas had emerged because of Roman philosophies, Persian and Indian Sciences adopted by the Muslims.

The Muslim society throughout the ages was endowed with men of wisdom who worked hard to understand those ideas and philosophies that are alien to the real Islamic doctrine. They did their best in effecting correction so as to create a line of distinction between such ideas and Islam. Since the

target of such ideas is to divert the Muslims from the true Islam.

﴿ وَلَا يَزَالُونَ يُقَـٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَـٰعُوا۟ ﴾ (البقرة : ٢١٧)

"And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can." (Al-Baqarah, 2:217)

This is the wisdom that Allah intended to take place between truth and falsehood, so as to protect the intellect and enlighten the mind. Whosoever Allah wanted to guide to the truth will follow the right path, through the textual evidence and good sense of reasoning.

Correcting falsehood with evidence is the major function of the religious call and propagation, which Allah laid upon Bani Isra'il, the Jews, but they rejected that because of arrogance and pride. Therefore, it is now a duty laid upon Muslim scholars who fear Allah most, to speak and inform by calling people to the Prophetical path in faith and worship, they should also correct the misconception as ordained by Allah in His book and explained by the Prophet ﷺ, followed his companions and those who follow their steps in both theory and practice.

But this cannot be understood, that the correct and peaceful propagation would not have materialized without the advent of adversaries, in any period of time. This can be attributed

to the ignorance and selfish interest (lust is deep and blind). No wonder, such people can be motivated by their bad feelings to wage war against Islam directly or indirectly, because they have the tendency of coining allegations against the sincere callers to the right path of Allah, they invented falsehood in order to create confusion; and they badly nicknamed them so as to instigate people to reject them. And finally, they will try to win the heart of the majority of those who are incapable of reading so as to conduct research aimed at brainwashing them and be indulged in absolute confusion.

Thus, the propagation initiated by Shaikh Muhammad bin Abdul-Wahhab, according to the correct teaching of the predecessors of Islam emerged in the middle of Arabia in the 12th century of Hijira. Muslims at that time, all over the world not only in Arabian peninsula, were highly in need of that type of Islamic call and propagation. Not only to effect correction and doing with their misconception concerning faith and worship. Since, most of these misconception are brought about due to the ignorance of Islamic fundaments, as well as blind fellowship enjoyed by rigid and heretic scholars. Prophet Muhammad ﷺ feared that:

" In his Ummah there are heretic scholars who give out rulings not in accordance with what Allah send down; hence, they deviate and cause others to deviate (from the right

path). Allah will not withdraw the knowledge He has given you; but He take it through the death of the knowledgeable; for they died with their knowledge and left other people ignorant. When they are asked they answered according to their whims, caprices and wits. They are doomed and misled others." (Reported by Bukhari from Urwa from Abdullah bin Amr bin 'Aas رضي الله عنهم)

The teaching of Shaikh Muhammad bin Abdul-Wahhab is aimed at sanitizing the religion of Islam from dirt and stain, and to correct what was introduced by the people. Especially the unity of God, divinity, His names and attributes, associating partners with God disqualifying His names and qualities, which rendered them distorted or allegorically changed their meanings. In short, the three aspects of monotheism:

Tauhid Ar-Rububiyyah (Oneness of the Lordship of Allah)

Tauhidul-Uluhiyyah (Oneness of the Worship of Allah)

Tauhid Al-Asma'a wassifat(Oneness of the names and qualities of Allah)

These three aspects of Tauhid were polluted and corrupted as far as the faith and action are concerned. That is because of the influence of bad creed that is alien to the Prophetic teachings; this bad creed was introduced into Islam.

Those people who introduced these bad creeds into Islam canvassed a number of followers owing to their eloquence in speech.

﴿ وَمِنَ ٱلنَّاسِ مَن يُعۡجِبُكَ قَوۡلُهُۥ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيُشۡهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلۡبِهِۦ وَهُوَ أَلَدُّ ٱلۡخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي ٱلۡأَرۡضِ لِيُفۡسِدَ فِيهَا وَيُهۡلِكَ ٱلۡحَرۡثَ وَٱلنَّسۡلَۗ وَٱللَّهُ لَا يُحِبُّ ٱلۡفَسَادَ ﴿٢٠٥﴾ ﴾ (البقرة : ٢٠٤ – ٢٠٥)

"And of mankind there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. And when he turns away (from you O Muhammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief." (Al-Baqarah, 2:204,205)

At that particular period, people were conversant with full knowledge of Islamic legal system which was considered to be the basis of understanding the wisdom of our existence in this world. This lack of knowledge and poor understanding of the Islamic legal system together with the blind imitation of the great nation conquered by Islam caused many Sufi sects to emerge in the Muslim world. These sects were initiated in good faith, but ignorance and quest for rank and status in society under religious grab continuously is made to

be post inherited from one leader to another even without full qualification for attaining such status; most especially, the Islamic legal system was lacking, to such an extent that ruling were not given out according to Islamic injunctions. Indeed, this is what the Prophet ﷺ feared for Muslim Ummah.

Anybody who looks at the dogmas unveiling the unseen, the idea of making what is unlawful to be lawful the activities of discipline (Murid) Sufi leaders correlates such things with some activities performed in Christian churches. Especially, the idea of confession before the priest, ranks and titles attributed to church leaders in addition to X-Mass celebration, will agree that these activities of Sufi orders and certain activities found in church are seen to be a continuation of one to another, mostly, in dogma and a number of these aspects in comparison.

In order to purify Islam from all stain and alien dogmas which were originated from Judaism, Christianity and pre Islamic era, we should strive to apply what Allah says in the Qur'ân:

﴿ وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ ﴾ (البقرة : ١٢٠)

"Never will the Jews, nor Christians be pleased with you, (O Muhammad ﷺ) till you follow their religion Say: 'Verily, the Guidance of Allah (Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of knowledge (i.e. the Qur'an), then you would have against Allah neither any *Wali* (protector or guardian) nor any helper," (AL-Baqarah, 2:120)

The role of guidance, explanation and direction lies in the hands of pure Muslim scholars who are knowledgeable in their religious affairs. They should explain and guide religion according to the instructions deducted from the original source of Islamic legal system; Book of Allah and sound tradition of His Prophet ﷺ. Every Muslim preacher and scholar must put this point into cognizance. Muslim preachers and revivalist have made a very good record in calling people (to the right path) by adopting these two original sources of Islam.

Shaikh Muhammad bin Abdul-Wahhab is considered to be one such great man, who followed the ways and methods of the first pious Muslim generations, revivalist and pure knowledge. He already witnessed what was common in his society over – exaggeration in the activities of Sufi orders, reliance upon the dead bodies in the graves, who can neither

give help nor do they harm, worshipping deadly caves and trees, all these were practiced in the presence of the so-called Muslim scholars, whose mind is incapable of effecting changes. People worshipped different objects seeking help and protection from them, forgetting that only Allah alone gives help and protection and He is able to do everything. He would not accept any worship except what is sincerely done to Him.

He really faced a difficult task of changing the minds of the people who turn their hearts and action towards other things other than God; after all, He is the provider and the benefactor.

The Muslim society, not only Najd alone, can be described with common picture, depicted by one American historian, Lothorop Steward as he stated in the following:

"Religion turned to dark ages, the monotheism brought by the message bearer was covered with curtain of superstition. Mosques were absconded by real worshippers, the liars and the ignorant turned preachers, group of destitute and poor men roaming from one place to another; hanging amulets over their necks, spreading lies that confuses to the grave of the saints imploring for help, the noble teachings of Noble Qur'an were relegated to the background by people, were the order of the day."

Had the one entrusted with the message i.e. the Prophet ﷺ returned to the earth on that time, and had he seen those who pretended to be Muslims he would have been angry.

This witness as elucidated by Shaikh Abdullah Khayyat, the Chief Imam of Holy Mosque in Makkah was stipulated by an objective enemy who did not embrace Islam describing the real situation of the Muslim society in the 12th century of Hijira and how it reached, the total collapse and backwardness.

Amir Shukaib Arsalan in narrating what was happening in those days:

"If one of the Islamic philosophers will try to describe the real situation of the Muslims in the last centuries, he would not be able to reach to the core as the case is with Steward the American Philosopher."

Najd and the Arabian peninsula at that particular time were not different from other Muslim nations as falsehood overpowered truth in many Muslim countries; superstition and innovation were the order of the day. These practices were performed in the presence of the scholars, who are incapable of effecting changes in the society; instead, they mislead the people and corrupted their faith. Thus, two historians from Najd: Hussain bin Ghannam Al-Ahsa'l (1225 AH) and Uthman bin Bishr (1290) stipulated typical

situation of the Muslim society concerning faith and worship, particularly in Najd.

Hussain bin Ghannam witnessed the beginning of the mission of Muhammad bin Abdul-Wahhab, noted remarks in the cause of his mission. He really loved this mission, as he documented its events. He left his home town Al-Ahsa and stayed in Al-Dari'iya where he died. We can see him in his book describing the Arabian nation in general and Najd in particular. He cited an example on how people deviated from the right path to paganism; they were worshipping at the grave side of Zaid bin Khattab upon which a dome was erected in a place called Jubaylah near Riyadh. This is beside other graves and domes of some companions of the Prophet ﷺ, who were killed in the battle of apostasy, people were offering prayers, sacrifices not only to the graves but they extended it to trees, stones, and caves.

We can take from the history book of Ibn Ghannam, who witnessed the events and registered them, as well as from that of his successor, Ibn Bishr, who realized most of the incidents, that Najd was not an exception as to what happened in other Muslim countries regarding deviation from the right path and deterioration of creed and faith, being stirred by those seekers of worldly benefits and the "Sheiks" of religious sects."

It is from here, that the urge to change and the aspiration of preaching is imbibed in his mind and motivated the responsibility of learning, for learning precedes action. It has become necessary for a scholar to explain to the people what they do not know; they should also be taught their obligation toward their religion. Many things have been introduced and accepted by the gullible mind of the people at that time as part and parcel of religion. After all, they do not have any relationship whatsoever, still they are unaware.

The sources of all these confusion are those scholars, who are running after the utility with their knowledge or ignorant pretending to be scholars. All the leaders of the Sufi orders created chaotic atmosphere to the extent of spoiling people's creed of faith; thereby, preventing them from understanding the Islamic legal system. As they directed them to whatever suit their mind, just to get worldly material things from the people and to have sovereign authority over them.

Naturally, in a situation like this, new mission of revivalism which strive to put people on the right path, to be confronted with non-acknowledgement, hatred and denial from the nearest scholars, who do not put their knowledge into practice, and those who are manipulating the religion for their selfish ends this depicts them as the common enemies of truth. It is from here, the stream of accusation, arrows of enmity, ideas of condemnation and falsehood and blackmail

started against the mission. People are always accepted by the people, they always remain their old, even if it is harmful to their welfare. Thus, Prophet Muhammad ﷺ when he started his preaching, the Arabs told him:

﴿ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾ ﴾ (الزخرف : ٢٣)

"We found our fathers following a certain way and religion, and we will indeed follow their footsteps" (Az-Zukhruf, 43:23)

This idea of rejecting what is new by the opponents, if the bearer of the mission is able to resist any challenge and affliction, their duty is to give clear evidence and face their people with good method of approach in scientific debate and reasonable dialogues and conference.

In this mission, the bearer of this mission adopts methods of exchanging letters and meaningful writings. Scholars too contribute immensely in conveying the message of this mission of the people, mostly during the Hajj period. Imam Sa'ud bin Abdul Aziz head of Saudi Royal family, who supports the mission of Muhammad bin Abdul-Wahhab, did not create anything new in the religion of Islam. Shaikh Muhammad bin Abdul-Wahhab himself used to cite evidences only from the Qur'an and Hadith throughout his writings. No doubt, this mission got the divine support of Makkah and scholars of Najd. A fruitful argument also took

place between scholars of Najd and on the other side the scholars of Maghrib in the 1226 AH. Those events were documented in the history of Maghrib.

In Najd itself, this new mission was also confronted by the native scholars, who waged war against it, through fabricating falsehood and rumours against it. But people from far away have already accepted his call through the method adopted by the followers. Now, I am going to list down those scholars in Najd who confronted the mission of Muhammad bin Abdul-Wahhab with enmity. Though, we cannot blame other scholars, who came from outside Najd if they go against this mission, because of the wrong information conveyed to them by selfish scholars and colonialists.

A book written by Shaikh Ahmad bin Yahaya Al-Wansharisi titled 'Al-M'yar Al-Mu'arrab wa Al-Jam'a Fatwah Ulama Afriqiya wa Alindalus wa Maghrib'. This is an old book written according to the teachings of Maliki's school of thought. People of Maghrib are very much interested in this book which was published in Beruit by Darul Garbi Al-Islami, 1981. This book has also compelled and impelled me to write on this topic. In volume 11 page 168 one sub-heading attracted my attention and it reads as follows:

"How should the adherents of Wahhabiya be treated."

This heading is really attractive, and it invites the attention of the people, mostly, the mission brought by Muhammad bin Abdul-Wahhab with aim of revivalism and reformation directs people to the original Islamic Faith. This mission is only known as Wahhabiyyah as it is tagged with sobriquet by its arch enemies, solely to instigate people to reject its teachings. Most importantly, some followers of Sufi orders, were against the teachings of Muhammad bin Abdul-Wahhab simply to achieve their selfish ends. Moreover to divide the unity of the Muslims and distance them from thw way of Prophet Muhammad ﷺ and his guided caliphs. Islam came to instill unity among the Muslims, through obedience and brotherhood as stated by Allah ﷻ in the Noble Qur'an, where He says:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ ﴾ (الحجرات : ١٠ - ١١)

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former." (Al-Hujurat, 49:10,11)

This term which was associated with the mission of Abdul-Wahhab was intentional. Some followers of Sufi orders

adopted this nickname for the mission, for their desires. From outside, people with similar motives also joined the bandwagon. This was the reason behind divisions among Muslims and distortion of facts taught by the Prophet ﷺ and his Guided Caliphs. Really this nickname has conformed to the ulterior motives of Islam's enemies who always wish to sow seeds of discord and rattle Islam's united front and cause chaos. They aim to break the covenant of Allah and to destroy the brotherhood of all Muslims. Enjoins of Islam have good relationship among all its followers.

Prophet Muhammad ﷺ said:

"The simile of the believers in their love of mercy is like an entire body; if one organ is sick, the rest of the body will answer with pain and fever." (Reported by Al-Tirmidhi)

The nickname was used in order to create a spirit of enmity and hatred. They are certain that when Islam has a common front they will definitely lose. From another perspective illiteracy in Muslim communities was particularly high; people were only taught superficial knowledge by half-baked scholars. Whatever comes from the court is swallowed hook, line and sinker by the populace. There are scholars who are learned and versatile though these have limited reach and the information disseminated from them may not reach all nooks and crannies. Shaikh Abdullah bin Abdul Ganiy AL-Khayat, the Chief Imam of the holy Mosque in Makkah had written

in his weekly column in Okaz (a weekly Newspaper which is published every Tuesday) that Mr Ahamd 'Ali Al-khazimi writes (in one of his books) a British officer called Harvard who stayed in Iraq as a political deputy (1199 to 1209 AH) was a contemporary of Imam Muhammad. He also had dealings with Amir Sa'ud bin Abdul Aziz who became the 3rd ruler in the Sa'udi government, which came into power after his father was killed in 1218 AH.

This officer wrote a brief history of Wahhabiyyah. He says:

"It was announced by the great gate that Ibn Sa'ud was preventing people from visiting Al-Madinah; but the correct thing was that he was preventing them from wielding the axe of polytheism at the 'Rawdhaha secluded portion of the Prophet's Mosque as he prevented visits to the graves of saints."

The masses have assumed that Wahhabiyyah, the mission of Shaikh Muhammad bin Abdul-Wahhab as Salafi – as explained by the official scholars and others. It is infidelity and anybody who follows it is also an infidel.

Such details of creed are familiar to any one with interests in such studies and they know that Abdul-Wahhab and his followers are on the right path; that is the Qur'an and the Sunnah.

But with regard to jurisprudence – they belong to the Hunbli which cannot be considered to be a 5th school of law as they claim. This causes disdain and abhorrence (people shy away from this regiment). The Hanbali school of thought was taken to Najd about a century before Abdul-Wahhab was born. Those students who studied in Salihiyya school of Damascus and those who studied in Egypt were the followers of this school of thought. Formerly Maliki and Hanafi were the popular school of thought in Najd.

Burkhart has spoken the truth when he was quoted to have said:

Almost all the rumours about Wahhabiyyah have come out of misconception of the mission of Wahhabiyyah. This mission is nothing but eternal purification of Islam.

This statement was elucidated by a non Muslim, but an objective realist, who does not shy away from the truth. A similar statement was uttered by people like Prof. Mann Haroun in his rejoinder to the English writer Contrails. An American Researchers Lathrob Steward in his book 'The Muslim world Today' and the orientalist German, Karl proclaimed in his book 'The History of the Muslim Nations' which gave a thorough analysis and study of this movement in Vol IV and the German historian Dacoport Von Mykos, in his book 'Abdul Aziz' published in Germany in 1953.

Prof. Delfored Cantole in His book 'Islam as viewed by the West, and the French scholar Bernard Louis, in his book 'Arabs in History', the Austrian Orientalist Gould Zihr, in his book 'Belief and Shariah (Legal System)' the English Orientalist Sidion in his book 'A General History of the Arabs'.

Encyclopedia Britannica', which stated that Wahhabiyyah is the name of a movement aimed at the purification of Islam. Its followers follow the teachings of the Prophet ﷺ alone and they neglect anything else. The enemies of Wahhabiyyah are the enemies of correct Islam.

While in the Muslim countries, there are also objective voices that said the truth and nothing but the truth which must be conveyed to the people about the mission of Abdul-Wahhab. They include Shaikh Muhammad Bashir As-Sahasawany (India) in his book "Shielding Man from the insinuation of Dahlan."

Shaikh Mahmoud Shukry Al-Alousi an Iraqi author, in a book which he wrote about the history of Najd, Shaikh Ahmad bin Sa'eed Al-Baghadadi from Iraq in his book 'Litrary men in comparison.

Shaikh Jumalueddeen Al-Qassimi, Shaikh Abdul-Razzaq Al-Bitar, Shaikh Tahir Al-Jaza'iri and Shaikh Muhammad Kamil AL-Gahassab from Syria all these scholars have studied this

movement and were astonished with their findings and endorsed Wahhabiyyah in their society (Syria).

This caused the Ottoman Sultanate to take Shaikh Jumaluddeen Al-Qassim to court where he was acquitted.

This beside the opinion of many scholars i.e. As-Sayed Muhammad Ridha in his book, titled 'A Debate between the revivalist and Imitator' and his book, titled 'Wahhabis and Hijaz' and a number or articles written by him, published in Al-Manara Magazine.

Muhammad kurd Ali, Shukaib Arsalan, Philip Hitti, Amin Sa'eed, Ali Al-Tantawi, Al-Zarkali, Muhammad Jamil Bayhim, 'Umar Abu An-Nasr and Abdul Muta'al Al-Sa'eedi In his book "The Reformers".

Hamid Al-Fagi, in his book "The Impact of Wahhabi Mission".

Abdul-Aziz Bakr in «Arabic Literature and its history»

Mustapha Al-Hafnawiy and Dr. Ahmad Ameen in "The leaders of Revivalism"

Muhammad Qassim, "History of Europe", Manna Al-Qattan, "The Islamic Call".

Abdul Kareem bin Khateeb in "Muhammad bin Abdul-Wahhab" Muhammad Zia ud-Deen in "Al-Irshad, 1373 AH".

Dr. Muhammad bin Abdullah Madhi, "Muslim World Today".

Ahmad Hussayn, 'My Glances in the Arabian Peninsula, After Performing Hajj in 1367 AH 1948.

Al-Aqad, "Islam in the 20th Century".

Taha Hussayn, in a Research published in the year 1354 AH, titled "Literary Life in the Arabian Peninsula".

Shaikh Ahmad Bin Hajr Al-Qadi in Qatar in his book 'Shaikh Muhammad bin Abdul-Wahhab'.

Mas'ud Nadawiy, in his book, "A wronged and Falsely Accused Reformer".

Dr. Muhammad Jameel Ghazi in his book, "the Reformer of the 12th century".

Ameen Sa'eed in his book, 'The Biography of Imam Muhammad bin Abdul-Wahhab'

Muslim Al-Juhani, in his book: "The Impact of the movement of Muhammad bin Abdul-Wahhab in the Islamic World".

The thing which can be seen apparently pertaining to the name Wahhabiyya, after the Salafiyah call are the opponents who gave this nickname to this mission which has sprung from the Arabian Peninsula, in order to protect the religion of Islam, and to eradicate the innovations associated with the religion of Islam, the new things which were introduced into monotheism associating other partners with Allah.

It is contrary to what we learnt from a divine Hadith, in which Allah the Almighty says:

"I have no need of partners, whoever does any deed in which he associates partners with Me, I reject him and his Shrik (act of associating partners with Allah)." (Hadith Qudsi reported by Muslim)

It is already recognized, Wahhabiyya was given by the enemies of truth in order to make people run away from it. The first people to use the term are dervishes of the Sufi order who do not follow the real Islam as taught by the Prophet ﷺ. Most of them do not pay attention except to materialism. They forget that Islamic teachings of legal system are higher than anything and the act of sincerity should be the leading factor in Allah's worship.

The weapon used to achieve certain mischievous goals was to cause people to deviate from the right and to create the illusion for those in power to put faith in the new movement would only cause what they have built to crumble before their very eyes. If quality preaching, which expounds everything is allowed to reach the grassroots, awareness, would reach such levels that they would not be able to manipulate the masses any more. This allowed evils to spring among the Muslims.

Many people have already written a lot about this topic and we pray to Allah to make everything written on this topic to

be a useful tool in the hands of Muslims and serve as guidance to those who have deviated from the right path. Allah in His infinite glory is surely able to do so.

But the only thing that attracted me to this topic was what I read in an old book written in the Maliki school of thought, in it stated:

"How should the adherents of Wahhabiya be treated?"

The actual text of the question is as follows:

"Al-Lakhmy was asked about the Wahhabis who stayed among the Muslims for a long time. They came out with a new school of thought and built a Mosque. Can the people in power be allowed to stop them, beat and imprison them until they repent?"

The answer to this question was harsh and sharp at the same time. No detail was given about the sect. No indication was also given to the origin of this sect; was its founder Abdullah bin Wahab Al-Rasibi Al-Khariji who died in the year 38 AH. Who fought ' Ali bin Abi Talib ﷺ in the battle of Naharawan because he rebelled against him after the arbitration, or was it a sect related to anything else? Also what era or location was the sect operational?

No details were given about the sect. A mission brother from Morocco understood as aptly as anybody could have understood that the sect referred to the mission of

Muhammad bin Abdul-Wahhab. The minds of the people at that time had been associated with that mission. This Moroccan is an academician; and in an attempt to give him a correct answer; this book has been produced.

Those who misunderstood the mission of Abdul-Wahhab could be excused because there are so many attacks against him and a defense party consists of very few people. The name Wahhabiyya is rampant in Morocco from the earliest times. People are aware that the Wahhabiyya founded by Rustum the Kharijite the Ibadite was chaotic and people avoided it, like plaque. Its followers are considered infidels because the teachings of this sect do not conform to the teachings of Ahlus Sunnah Wal Jama'a (those who follow the true teachings of the Prophet ﷺ). Not only Al-Lakhmy many other scholars have given the same answer with regard to Wahhabiyyah.

It is from here that I wanted to make a thorough investigation about the real intention of the questioner. And the real motive of the one who answered it. Then I tried to do away with all forms of confusion about the matter, which many people are not aware of. This is to fulfill the academic obligation and trust.

This misconception made many people to misconstrue the genuine preaching and mission of Muhammad bin Abdul-Wahhab which is contrary to the former.

Al-Wahhabiyyah or Al-Wahhbiyya – Which One?

In the Second century of Hijrah, a sect called Al-Wahhabiyyah emerged and spread in North Africa related to Abdul-Wahhab bin Rustum. It was considered to be a branch of al Wahhabiyyah which originated with the Ibadite Kharijite group. Its original founder was Abdullah bin Wahab Al-Rasibi and it was formerly known as Al-Rasibiyya.

People of the Maghrib were totally against this movement because it was alien to their faith and many scholars have given the verdict about them that they are unbelievers. It has therefore become a duty incumbent upon me to search for reliable sources to clearly map out the life history of Ali bin Muhammad Al-Lakhmy. This is because the question was directed to him. I found that he died in the year 478 AH. He was a Maliki Jurist of Qairawani origin who died in Safaqas.

The author of the book is Ahmed al-Wansharisi who died in the year 914 AH in Fez as it appeared in all volumes of the book.

Shaikh Muhammad bin Abdul-Wahhab, the founder of the Salafiy mission followed the steps of the Prophet ﷺ and his Companions was not born then. He was born in Oyaynah in the 1115 AH and he began his mission with Imam Muhammad bin Sa'ud in Dar'iyya in the year 1158 AH.

Basically the answer given to that question has preceded Muhammad bin Abdul-Wahhab by more than 600 years. When we refer to the year in which Al-Lakhmy died, and more than 200 years after Al-Wansharisi died. To relate the answer of Al- Lakhmy which was traced in a book written by Al-Wansharisi to the mission of Muhammad bin Abdul-Wahhab will create chaos, because of the above discrepancies. To curb out this confusion I put myself through a lot of historical research about the books which discussed the sect, when it was founded.

After all, the main purpose of the sect is understood, the two terms Al-Wahhbiyya and Al-Wahhabiyyah as used in Al-Wansharisi's book and the publisher and editor of the book did not comment on the two terms. And I believe that many books from the Maghrib especially about faith may illustrate the matter.

A critical research should be done on the said issue. It is incumbent for every Muslim to realize the damage the enemies of Islam wreck on any righteous deed any individual or Muslim group had undertaken.

They realize that pure Islam ties all its adherents irrespective of race, colour or nationality. It is the only force that binds the Muslim Ummah and makes it such an impenetrable fold so for access' sake they decide on this divide and rule tactics.'

Thus we refer to the Prophet ﷺ says:

" I was given five things. No other Prophet before me was given."

He mentioned among others.

"I am in a possession of a weapon that can make every enemy of Islam feels terribly disturbed when he is at least one month distance away." (Bukhari and Muslim)

For the enemies of Islam to penetrate into Muslim countries and to benefit from the largesse of Muslim countries. They adopted their usual method; divide and rule. The leadership of non Muslims in the Muslim countries is discordant and the Muslims are absolutely powerless and their general control over the Muslims just serves to enable them tap the resources of these host countries. They therefore create enmity, hatred and various misconceptions among the Muslims. The enemies of Islam are like those Satan who steal information from Angels; when they get one word, they coat it with many more lies and falsehood just to ensure a dominant chaotic situation.

From the research I conducted in the old historical texts and other historical events regarding the sect of Al-Wahhabiyyah in North Africa, I conclude that:

1- in a book titled Kitab-Mu'arab Al-Kabir Vol II the Abbasid period; written by Dr. Al-Sayyed Abdul Aziz Salim,

it was indicated that Abdur-Rahman bin Rustum the founder of the Rustumi dynasty in the city of Tahirt (in the Maghreb) when he felt that he was about to die in the year 171 AH, he instructed that seven men (the best of the Rustumi dynasty) were to be selected. They were to rule consecutively, among them included, was his son Abdul-Wahhab and Yazid bin Fandeq, and Abdul-Wahhab was appointed as the leader. This caused a dispute between him and Yazid bin Fandeq.

Ibadiyya, which was the religion of Ibn Rustum and his followers, was taken from East to the West. And it was divided into two factions. Al-Wahhabiyyah traceable to Abdul-Wahhab bin Abdur-Rahman bin Rustum and Nakariyyah. A number of wars and skirmishes were fought between the two factions. The consequences of which was the defeat of Al-Nakariyya. And the group leader called bin Qindira was killed. But after his demise, a group of Mu'utazila called Wasiliyya joined them. Abdul-wahhab intended to perform pilgrimage at the end of his life, but his followers advised him not to do so; instead he should stay in Nuffusah so that the Abbasid may not attack him. Abdul-Wahhab the founder of the Rustum dynasty which spread all over north Africa died in the year 211 H.

The French writer Charley Andre in his book 'The history of North Africa' translated into Arabic by Muhammad Muzally and Al-Bashir bin Salama discussed the Kharijite which was

the seat of the Rustum dynasty. The author gave details about the huge area covered by Rustum dynasty, their beliefs, their milestones in civilization and how it came to be known as Wahhabiyya related to Abdul-Wahhab bin Abdur-Rahman bin Rustum who was totally different from his Kharijite origin as well as the doctrine of Ahlus-Sunnah (the followers of the Prophetical teachings).

In his book 'Islamic Sects in North Africa from the early Muslim conquests to Date', the book was translated into Arabic by Abdur-Rahman Badawi. He said the Kharijites, the Wahhabis were named after Abdullah bin Wahab Al-Rasibi, the one who fought 'Ali bin Abi Talib in the battle of Nahrawan. They belong to the Kharijites of Ibadiyya. He further elaborated that the Ibadiyya of Al-Maghreb in Tahirt is a branch. Their government; the Rustumi dynasty reigned in North Africa. They were the most fanatical group among the Kharijites.

The author talked about the followers of Abdur-Rahman bin Rustum from whom the name Wahhabiyya evolved. Because of the innovation and change that they brought about in their beliefs, they are the most opponent, they hated the Shi'ites and Ahlus-Sunna (Followers of the true teachings of the Prophet ﷺ.

Al-Zarkali in his encyclopedia, summarized 10 books, which discussed the history of Ibadiyya and the Rustumi dynasty in

Tahirt of Algiers. He talked about Abdul-Wahhab (the second leader of the Rustumi Ibadite dynasty). He was of Persian origin. He was one of those who were chosen Imam during the lifetime of his father. The father decreed that one of them be chosen after one month of his death in the year 171 H. He had peculiar characteristics that could not have been found in any other Ibadite prince.

He was a jurist, a scholar and a warrior and he held many other positions till the end of his life. Historians are not certain about the day of his death; Al-Zarkali is in favour of 190 AH. From this brief explanation compiled by French writers and even from within we were able to read a lot of documents; some of which we have not even seen.

Abdur-Rahman Al-Rustumi has made Tahirt his ideological center. He started a debate with the Sunnah scholars and the Shi'ites whose dynasty emerged and was established in the 3rd century of Hijrah, it was called the Fatimid dynasty where in 296 AH Abdullah the Shi'ite was able to destroy the Rustumi dynasty.

From what we have stated so far, we should be able to understand their deviation as their belief is in conformity with the teachings of the Prophet ﷺ. The roots of this deviation of the Rustum sect is the cornerstone which the scholars and jurists of the Maghreb rely upon in order to condemn the belief of the sect.

The colonialists and others with ulterior motives seized this opportunity to water the seeds of discord they had already sown. Freely intermingling the former ideals of the old Wahhabiyya movement with Muhammad bin Abdul-Wahhab's puritan ideals and claimed that any reformist who is trying to divorce Muslim beliefs from innovations from the former Wahhabiyya was indeed a deviant.

The mission of Muhammad bin Abdul-Wahhab and those following his steps was in accordance with the original teachings of Islam, which remained unchanged for three centuries, no innovations, no superstitions. With the exception of the Kharijites who were fought by different Muslim group starting from Ali bin Abi Talib ﷺ to those Muslim leaders who followed his steps.

Colonialism and Its Confrontation Against This Mission

It has become a custom of the enemies of Islam that they will not come into confrontation with Islam as they cannot stay face to face with it. Simply, because the power of evidence is very weak. What they do is to use some Muslim groups to become their source through which they can penetrate the Muslim world to spread their inner motives, by creating confusion and misunderstanding.

The crusaders and those who have a bitter feeling against Islam have already got the consequence of their open confrontation against Islam in Andalus, Ash-Sham and the war that took place between Ottoman government and Europe. It is free from innovation the first enemy of the Muslim opponent, when this Islam will exercise its superiority penetrating into the Muslim bodies it will create in their spirit the power of propagation in order to free other nations from their corrupt line. Victory is always behind the Muslims who have genuine faith.

The enemies of Islam, in order to make mischief they targeted at hitting, they create confusion, division and affliction within the Muslim community. As stated in the following:

English people for example have noticed the influence of the mission of Muhammad bin Abdul-Wahhab which was a carbon copy of the correct teachings of Islam as taught by the Prophet ﷺ.

By the time they penetrated India, a strategic area colonized by the English. Ahmad bin Irfan commonly known as Ahmad of Barili a great propagator of Islam in India, introduced this pure notion to that area.

Another movement which also accepted the notion in that area were the Fratfis and Titomis the followers of Nizar Ali. English people were afraid of this pure movement which fought against the heretic movement of Qadianism with which the English people used to confront Islam. Indirectly, it is only those people who do not know the real teaching of Islam that can consider Qadianist as Muslims.

The English people were terribly disturbed about this movement of Muhammad bin Abdul-Wahhab, which brings to limelight new Islamic order of revivalism, as it traced root origin of Islamic teachings from the pure sources; i.e. book of Allah and sound Ahadith of Prophet Muhammad ﷺ. Owing to this, they put all efforts, monetarily and otherwise, to achieve their mischievous ends.

A British officer called Saddler, the commander of group 47 deployed to India by the British government undertook a difficult journey from India to Riyadh. Having arrived at Ad-

Duriyah, he watched the remnants of a demolished building of a city destroyed by Ibrahim Pasha as it was a calculated plan organized by the British government with sole intent of destroying the new headquarters of pure Islamic movement. This is because the enemies of Islam are aware of the danger of that movement, since it calls for Islamic awareness which aimed at uniting the Muslim solidarity all over the world.

This journey has really expressed the bitter feelings by the British power in particular and the Christian missionary in general. It spread rumours against Islam. This British traveler came to Ad-Duriyah the headquarters of the new movement in order to satisfy his curiosity. He was escorted to that area at that time by a big caravan majority of whom are Turkish army.

Their main desire is to destroy this new Muslim base. The British soldiers arrived at Ad-Duriyyah on 13th August 1819. After being satisfied with what he saw from the destruction then he immediately left in order to meet Ibrahim Pasha in Abar Ali near the city of Al-Medinah to congratulate him and offer him a special gift from the Indian government (British government).

This is in one part and in another, the journey was undertaken so that the British government will confirm how the leaders of this mission were murdered and how their new headquarters were destroyed, this was in the year 1233 AH.

The effect of this movement has spread to every part of the world colonized by the British all over the world. Thus, the new mission became a threat to the British government and its colonized territories.

As the journey was set, the English leader was very happy to repeatedly announce that: "With the fall of Ad-Duriyah and the exodus of Abdullah from it a clear evidence that the power of the Wahhabis is seized and I know from all the Bedouins whom I met on my way to Najd that all of them are Sunnis offering their obligatory prayer even on a long distance journey or in the midst of hardship. It was only by force that Bedounis followed Wahhabis, when it became a powerful body and it easily allowed them to get booty.

Although the first thing the Saudi Government did after it came into power through the mission of Muhammed bin Abdul-Wahhab in the year 1158AH. was the implementation of Shari'a – the Islamic legal system – as it amputates the hand of the thief. For this reason, it ensured road safety put in place good security system and it counter attacked activities of highways robbers who often kill people and plunder their properties (booty).

This British leader Saddler, all his utterances are full of contradiction and deception. This can easily be inferred from his writings. Mostly, when he talked about the partitioning of oceans into different regions. The gulf and Arabia upon

which they undertook a sea journey to Bombay in India and they attacked and seized a number of ships from the Eastern Indian government as well as some European naval war ships. Also, they took over the control of the oceans belonging to the Muslims who adhered strictly to the teachings of *Salafiyah*. The principle teaching of *Salafiyah* is aimed at imbibing the spirit of struggle and resistance against all foreign invasions, it is legally prohibited for the Muslims to allow infidels to exercise power over the Muslims. It is better for Muslims to rule themselves as it will enable them to implement the *Sharia* on their land. This is what Saddler had written and sent to Britain. To this extent, the British government was terribly disturbed. He also made it a subject of discussion whenever he had meetings with Ibrahim Pasha. He brought a letter to him from England in which a plan is stated on how to get control of partition of the said ocean by organizing a league, and the role to be played by the British government in crumbling down the supporters of *Salafiyah* movement. The movement awakened the people from their slumber. Saddler exposed his machination of evil and the poisonous venom he spread among the Muslims.

1- Entrench hatred among the Yemenis and the mission of Muhammad bin Abdul-Wahhab. He Said a Wahabi Yemeni leader crumbled down, during the visit of Khalil Pasha in Yemen. This leader was Mahmoud bin Muhammad.

Who was tied with a rope and kept in a cage. Later he was taken to Egypt on board a ship. This tactics in speech is aimed at forging disunity among the Muslims. As he attempted to forge disparity between Omanis and Arabian peninsula. Though, they are united in Islamic brotherhood; thereby, discharging their duties according to the teachings of the Noble Qur'an and Sahih Ahadith.

2- He pointed ou that religion is a staunched enemy of modernity and development. He further described the Bedouins of Najd as people who possessed the true spirit of Islamic worship; since they discharge all obligations and do not neglect their prayers even when traveling long distances (when they are on a journey) or whatever hardship there might be. Contradiction can also be noticed in his comparison between Bedouin Arabs and Turks. In which the Turks had a spirit culture as they do not allow religion to hinder them from resting or having their fun time.

3- Attempting the vilification of the people of Al-Madinah. Hence, he described them as beggars, avaricious, and they are supposed to be instead they are portrayed as beggars who live by alms from the pilgrims.

This hatred against Islam was channeled directly through the crusaders.

But, what was more astonishing was what was Saddler used to say regarding Ibrahim Pasha.

A- That he dined with him according to the English style. He spoke with him about his journey and that he gave him British presents and letters before entering al-Madinah to greet the Messenger (peace and blessings of Allah be upon him). He added that Ibrahim Pasha served him with tea, cigarettes, snuff and pipes. He also said that coffee was presented in a tray inlaid with diamonds.

B- Also, Saddler said about Ibrahim Pasha that he was an adopted son of Mohammad Ali. During his childhood, he was taken as a hostage in Istanbul. It was said that Ibrahim Pasha was borne a few months after his father had got married to his mother. He used to be a drunkard and rude with his employees.

C- In another place he said : "He only supervised the service of some Mamelukes. When Mohammad Ali Pasha entered the sacred land of "Mohammad", his Excellency determined to give up all kinds of amusement and entertainment, in addition to drinking alcoholic drinks. Consequently, he wasted all that had been stored or conserved of it. This caused him to be brought from Cairo. All these incidents took place before his outburst towards al-Madinah."

Secondly: France played a big role in influencing the mission of Shaikh Muhammad bin Abdul-Wahhab in North Africa. The Maghrib rulers and scholars showed their desire

to trace the actual of this mission, hence the following examples:

Muhammad bin Abdullah Al-Alawiy the Sultan of Maghreb was greatly influenced by this mission. After thorough studies and investigations he waged a war against innovations in his country. He fought against the division of Sufi orders/sects; and called for analytical deductions and Sunnah adherence, these beside his desires in particular, and dynasty in general.

A French historian Charley Julian described this Sultan, in his book 'The History of North Africa,' he stated that: Muhammad was a pious and man of Godliness, he was aware of the movement of Wahhabiyya in the Arabian peninsula through the pilgrims and he was aware that the movement had gained pilgrims and he was aware that the movement had gained support from the Saudi Royal Family. He was highly impressed with explanations and teachings of this movement. He was usually quoted to have said:

"I am Maliki by the school of thought and Wahhabi in belief."

His religious enthusiasm lead him to destroy books that do not put emphasis on religion and those books that are supporting the Ash'ary thought. He ordered also the destruction of domes erected over the graves of the saints.

In the year 1226 AH Al-Maula Ibrahim bin Sultan Sulaiman in the company of Muslim scholars performed pilgrimage to the holy land. This journey was explained in a book named 'Al-Istiqsa li Akhbari Diwali Al Maghrib Al-Aqsa' tracing the history of the Maghrib. The Author stated that, this caravan did not see anything from bin Sa'ud which goes against the Islamic legal system. What they really witnessed is the obedience of Ibn Sa'ud and his followers to Allah and protecting the Islamic legal system i.e. prayer, purity, fasting and forbidding the people from wrongdoing. They also worked to protect the honour of the two holy Mosques.

A letter written by Imam Sa'ud bin Abdul Aziz sent to the people of Tunusia which discussed about the actual teachings of monotheism and fundamentals of Islam was a lengthy letter printed in three pages as indicated in the German Newspaper written by one orientalist about the activities of Wahhabiyya in Maghrib. The contents of the letter was written in Arabic while the explanation was written in German.

Sultan Sualiman bin Muhammad bin Abdullah was elected as a leader in Fez in the year 1226 AH. He was a contemporary of Imam Abdul Aziz performed his first pilgrimage to Makkah in the year 1217 AH this ruler of Fez set for a fact finding mission as to what type of person is bin Sa'ud and his mission. He therefore sent his son Al-Maula

Ibrahim in the group of eminent scholars and very important personalities, handed him a letter to bin Sa'ud. On arrival in Hijjaz (the Arabian Peninsula) they performed their pilgrimage and visited the Mosque of the Prophet ﷺ in Al-Madinah. All these took place with no difficulty. Ahmad Al-Nasry the author of the book further stated in page 119 – 123, a number of those who performed that pilgrimage with Maula Ibrahim in the year, reported that they didn't see anything wrong with Imam bin Sa'ud that is contrary to the apparent teachings of Islam. But what they really observed about him and his followers was a charisma of religious spirit, preventing people from wrong doing and protecting the two holy Mosques from any indecent act. And having met Al-Maula Ibrahim, the Imam Sa'ud sowered his respect upon him as is customarily showered upon every descendant of Prophet ﷺ. Abu Ishaq Ibrahim Azzara'iy the great jurist is the speaker for Al-Maula Ibrahim. Imam Ibn Sa'ud told them other things:

"People alleged that we are going contrary to Prophetic tradition." Now could you trace any matter that is contrary to Prophetical tradition. Did you notice any of the things you heard about us before you come here.

The chief Judge said: We are informed that you claimed that Allah rules over the throne in a manner that a physical body can rise. Imam said "I seek refuge with Allah. Surely, what

we say is akin to what Imam Malik said, to rise over some thing is well known to everybody but the manner in which Allah rose over the throne is unknown and to ask how He rose over the throne is an innovation, but to believe in it is obligatory. Is there any point of difference in that? They answered: No, our stand is the same.

The chief judge said we were informed that you claim that "Prophet Muhammad ﷺ and the rest of Prophets are not living in their graves. When the name of the Prophet ﷺ was mentioned, he trembled and invoked Allah's blessings on him, then he said Allah forbid. But what we said was: the Prophet ﷺ is alive in his grave likewise other Prophets are alive in their graves above the degree of the life of martyrs.

At the end of these narrations, the author stated that: I said the Sultan Al-Maula Sulaiman mercy of Allah be upon him noticed something like that, consequently he wrote his famous letter to the Imam, in which he described the type of monastical life of the Sufis and warned against it and he also warned against deviation from the Prophet's tradition as well as over exaggeration of innovations. He further described the manner of conducting visits to the graves of the saints and he warned the public who were fond of paying visits to the graves in bad manner. May Allah reward him in abundance.

In the encyclopedia of Islam, Professor Muhammad kamal Juma'at narrated that Al-Maula Sulaiman in the year 1810

was influenced by the mission of Shaikh Muhammad bin Abdul-Wahhab to the extent that he took a drastic action against the followers of Sufi orders in Maghrib.

Dr. Abbas Al-Jariri in his lecture delivered in Riyadh University in the year 1399 A.H who said: "This trend of Salafi movement once again emerged in the Maghrib for the second time in the fourteenth century of the Hijrah, when Sultan Al-Hassan I introduced a letter to the community of Maghrib in the year 1399 AH.

Ahmad bin Hajar also held a discussion about Sunusia movement which was founded by Muhammad Ibn Ali As-Sunusi in Algeria. He was influenced by this mission during his study period in Makkah, when the Saudi Royal Family took over control of Makkah.

Maula Suleiman (the Maghrib Sultan) assisted the Algerians in order to replace those that had been demolished.

Fourthly, the Italians – the activities of Muhammad bin Ali al-Sunusi who was born in Algeria in the year 1202 AH disturbed the Italians i.e. his mission of Revivalism in Libya. He was trying to revive Islam to its purity in faith and practice. He also encouraged his people to resist the Italian forces in North Africa who came to steal the resources of the land and cause strife.

The Italians were also not happy with the Somalis, because of their connection with the new mission which came to them through the pilgrims. This mission also penetrated East Africa right the horn of Africa who are neighbors of the Arabian Peninsula. The Moroccan pilgrims also took the mission to their own country where reformers and revivalists emerged.

Fifthly: The Dutch were moved by the mission from the mission activists who occupied their country and are struggling to purify their creed in the Islands of Sumatra and Java and Indonesia. Those people also got wind of this mission through pilgrims who waged war against innovation and superstition whenever they got back to their home countries. A number of Muslim organizations emerged in that country that are solely aimed at eradicating innovations and deviations from the path of pure Islam.

In Jakarta, Muhammad association was formed, a group that became a thorn in the flesh so the colonial masters adopted another method; they backed associations that indulged in innovations, so as to strike at the root of unadulterated Islam. As the Muslim organizations who were influenced by this mission started waging was against Dutch penetration into their area from 1218 AH. They struggled continuously for 16 years before being defeated by the colonial forces.

In short this mission reached many Islamic governments through their pilgrims who were influenced by the followers of Abdul-Wahhab.

They practiced the teachings of that mission in their area by eradicating innovation and superstition. Their preaching and religious activities uncontrollable and the missionaries were alarmed. This mission of Abdul-Wahhab got the supportive voices all over the Muslim world i.e. Sudan, Egypt, Syria, Yemen, Afghanistan the Eastern Indian Islands, Nigeria (Hausa and Bornu) and many other parts of West Africa (Tekrur) this has been mentioned by many authors who wrote about Abdul-Wahhab and his mission. This movement struck cords in many hearts and shook many ideals and ignited revivalism as well as, the zeal to purify Islam from all innovations. Thus, Imam Malik said:

"The end of this generation would not be straightened out except with what the former generations were straightened out."

It was this kind of powerful oratory that shook the colonialists and instilled fear in their hearts. They were alarmed at the strength of the devotees' conviction.

The Ottoman Government and this Mission

This mission has influenced some Europeans, Turkish and Africans and many Muslim thinkers were busy with this mission in Ash-Sham, Morocco and even inside Turkey.

The Ottoman government was very disturbed with this development, so other people with ulterior motives, who misrepresented this mission to the Ottoman government so many bad habits of the Bedouins were attributed to the mission.

The founder of this mission and his followers did not leave any stone unturned regarding the misrepresentation and flagrant falsehood flung at the mission. Some people also demanded for more explanation from the founder about his teachings.

In consequence of which he wrote many letters as pointed out below:

The letter of Shaikh Muhammad bin Abdul-Wahhab to Shaikh Fadhil Al-Miziad, leader of the Desert of Syria, in which he said, the reason for this letter is that Rashid bin Urban told us what you said about us. I am very pleased with your stand. It seems, you wanted me to refute the rumours and falsehood against us that are being fabricated against our

mission. I am very pleased with your position, that you cannot accept any saying without thorough investigation. Then the Shaikh continued explaining about the true picture of his mission based on the legal cord of Allah and Prophetical guidance.

The letter of Shaikh Muhammad bin Abdul-Wahhab to Abdur-Rahman Al-Suwaidi, a scholar from Iraq, in which Shaikh Muhammad stated that:

"We have received your letter, and we are very pleased with it. May Allah enlist you among the righteous and pious Imams, and those callers to the religion of the leader of the messengers (Muhammad ﷺ). I am very happy to inform you that I am a follower not an innovator. My belief and religion with which I worship Allah is in conformity with the principles of Ahlus-Sunnah Wal-Jama'a and are agreed upon by the four leading Imams and their followers till the day of Judgement. But, I do preach about the sincerity in worshipping Allah Alone; I also preach to the people against worshipping saints, as it is very common among the masses, when imploring for help or seeking refuge; they also associate Allah with other partners and their sacrifices, vows, and reliance in prostration upon other beings apart from Allah."

In other matters that are obligations duly for Allah Alone, as no one can share it among the Prophetical Messengers and

the closest Angels. Indeed, it is the same message conveyed (to us) by the Messengers of Allah from the first to the last. Thus, the Ahlus-Sunna-wal-Jama'a stand firmly on it till today.

A letter of Shaikh Muhammad bin Abdul-Wahhab which he sent to the eminent scholars of Makkah in which he explained the milestone of his mission. A portion of this letter reads as follows:

"You and others, are already aware about the loss which came to us, after demolishing some domes on the graves of saints in our area. The masses really misunderstood the essence of destroying such buildings erected over graves. To them, it is considered as a bad act. But, we refuted their argument and asked them to call upon Allah Alone sincerely. However, they resisted and the so-called Ulama, with ulterior motives, encouraged such masses to go against us. Therefore, they fabricated rumours and falsehood against us. Thus, they claimed that we are abusing the pious, and myself in particular, I am not among the guided scholars, they spread such rumours from east to west. In fact, what they really said no sensible person can repeat. That is why I convey this information to you. For I am telling the truth, since a person like you is not the type one can convey lies to him. We are the followers of Sunnah and we follow the school of law of Shaikh Ahmad bin Hanbal. Even the lies

spread against me, that I call for analytical deduction from the original sources, here, I don't follow any leader according to them if you think demolition pf domes, and order that non-shall be worshipped except Allah is contrary to the teaching of the Salaf, we wish to know?"

He stated at the end of his letter that I take Allah and his Angels to bear witness with me, and I would like you to bear witness that I consider myself a follower to the guided scholars and if I am wrong, I would like you to point out my mistake. As I bear witness with Allah that I will definitely accept; since, being on the right path is far ahead of deviation.

His letter to a scholar in Medina in which he stated that:

"I am pleased to inform you that I have received your letter. I hope Allah is pleased with you. And I am happy to learn that you are in good condition.

"We are also in good condition. But if you ask about the bone of contention' between us and others concerning religious principles, Iman, Salat, fasting, Zakat and Hajj, we share the same position. With regards to prohibitions in the Shari'a, our stand is the same; for whatever is good on our side is also good on the other side.

He wrote many letters which were seen as a threat to the Ottoman government and its leaders all over the Muslim

world. This Ottoman government collaborated with colonialists, for their hidden agenda on one part, and on the other, to divide the Muslims to enable them cripple the strength of Muslims until they entrenched disunity among them. Their intention was to bring an obstacle to pure Islamic call which is aimed at uniting the Muslims through a total obedience to Allah ﷻ. The Ottomans are not aware of this benefit derived from this mission. They joined hands with western powers and Sufi orders aimed at fighting against the teachings of Muhammad bin abdul-Wahhab. It is possible to assume that the jews played a big role in this exercise. Because, their efforts to destroy Islam is never a new plan since the time of immigration of the Prophet ﷺ. Anybody who studies their history will realize the bad intention of Abdullah bin Saba the jew who embraced Islam soley to destroy it from within, as well as, to cause confusion among the weaker Muslims. He was the first person to create a sect within the Muslims and his organization was named after him (Saba'iya).

This evil machination can also be traced in the orientalists approach to the studies of Islam. They try to tarnish the image of Islam in the present century, to the extent of causing people to shun away from it. They also put some element of doubt in its thought and history, and nobody can deny that the majority of the orientalists are jews.

These people, had for long continued flipping over the pages of Islamic history from cover to cover, so as to detect any short coming of Islam or else to find mischievous people from among the Muslims who could be supported technically, materially and financially to enable them actualize their insidious goals. Both these orientalists and those evil people parading as Muslims belong to the same class, and their sole intention is to destroy Islam. These combined together to confuse the minds of the masses who can neither read nor write or even understand. At the same time they went about vilifying the mission that emerged in the Arabian peninsula by associating it with the Wahhabiyya that emanated from the Kharajites of North Africa. And the scholars of North Africa fought against this sect even before the advent of Muhammad bin Abdul-Wahhab. However, for these lies to hold ground they fabricated falsehood against Muhammad bin Abdul-Wahhab and his followers.

Moreover, Muhammad bin Abdul-Wahhab, in most of his treatises, refuted and replied these falsehood and rumours spread against him. The great scholars from Morocco who performed pilgrimage in the year 1226 AH were aware of the distortion of facts, to the detriment of this mission through the dialogue held between Al-Maula Abu Ishaq bin Sultan, al-Maula Suleiman and Imam Sa'ud bin Abdul-Aziz after the demise of shaikh Mohammad bin Abdul-Wahhab for long. History books of Maghrib include this event, which

categorically expose the bias and falsehood fabricated against Muhammad bin Abdul-Wahhab. To this extent, all the scholars agreed that his mission is a true teaching of Prophet Muhammad ﷺ and his pious followers.

Imam Ibrahim, bin Sultan Suleiman, who led the delegation, 'see eye to eye' with mission at the end of that dialogue. But, those power hungry scholars in religious garb, and those who follow their desires continue to further exaggerate the fabricated falsehood and rumours spread against the mission.

As such, if a person with an objective sense of reasoning take a look at the Wahhabiyya of Muhammad bin Abdul-Wahhab, will reason with the fact that his name is Muhammad and to link him with it that would have been named Muhammadiya (not wahhabiya). But had it been called Muhammadiya the movement will reflect upon the Prophed ﷺ, thereby, rendering the action of the perpetrators of these evil ineffective, whose goal is never actualized. Also, the father of Muhammad neither formed a movement nor did he sent on for a mission, therefore to attribute any movement to him is unjustifiable. In short, the main objective of this mission is to associate the bad seeds of Wahhabiyya founded by Abdul-Wahhad bin Abdur-Rehman Al-Rustumi from Kharijites sect with the good mission of Muhammmad bin Abdul-Wahhab, who based his teachings on the pious predecessors' teachings imply a great intellectual acrobatism and historical distortion.

Furthermore, the masses find it difficult to distinguish between the two names that is, Abdul-Wahhab bin Abdur-Rehman and Muhammad bin Abdul-Wahhab. Owing to this, they (mischievous people) ensured that the old Wahhabiya and its evils are attributed to Muhammad bin Abdul-Wahhab, so as to tarnish the image as well as to crumble down the mission. This come to lime light as inferred from the reports and documents of Ibrahim Pasha dispatched to Muhammad Ali in Egypt; and some writings of the Ottoman officers some nicknames such as:- Al-Wahhabiyya, the kharijites, the heretics against the mission of Muhammad bin Abdul-Wahhab at that period.

This class of people, worked hand in hand to mislead the masses regarding anything to do with the mission of Muhammad bin Abdul-Wahhab. It might be the method of preaching (adopted by Muhammad bin Abdul-Wahhab) seems new to the public and to vilify him is easy, thereby, causing the gullible minds to accept anything against it. This is clear, the similitude of which is seen in the Qur'an and the Biography of the Prophet ﷺ with enemies of Islam, at the initial stage, when he ﷺ preached Islam. This is in one hand and in another, a similar observation can be made in the contemporary period, as any group of youths group that hold the real teachings of Islam in higher esteem are often referred to as fanatics or extremists, and a number of nicknames are adopted to refer to them, deliberately aimed at

crippling the religious zeal in their minds; at the same time to create a line of distinction between them and those who do not understand.

In every place and period of time, the masses who form the majority always demand an explanation from the government on anything to do with new happenings. As soon as the mission came to lime light, the scholars at that time, majority of whom were after wordly materials, found it easy to hide the truth by instigating the masses to shun away or even fight against the mission since their mind is already confused. That is why we see this good mission is therefore, rendered a division or tagged as a heretic sect.

Of course, this misconception ring bells in the minds of the authority of the Ottoman government. Since, the mother of one of the Ottoman leaders had once been upset when Abdullah bin Sa'ud defeated Ottoman army in a place called Wadi Safara, between Al-Madinah Al-Munawwarah and Yanbo.

While in other Muslim countries, they were able to associate the mission with whatever bad they deem it fit at the forefront in attacking the truth. These sycophants have no direction, other than accumulation of material wealth. At the same time they want to assume leadership over the ignorants who do not have a thorough understanding of their religion, as well as, the hidden motives of these pretenders.

Thus, the Prophet ﷺ warned against ill-effect of scholars, and the wrongdoers, who deviate and cause others to deviate.

These classes of people who waged war against the mission have touched the most significant aspect of people's life i.e. religion; most especially those who do not know and could not trace the original source, hence, they gullibly accept whatever comes into their way.

The said class of people joined hands together, in order to cause confusion to the detriment of the new mission, whose sole aim is to unite the Muslims under one umbrella, rejecting all forms of superstition, enlightening the minds of the public, directing people to learn. As education is the foundation of the mission. Thus, knowledge is set to be the first and foremost in the activities of the mission at Dar'iya, according to Ibn Ghannam and Ibn Bishr in their history of this mission, as the adherents of the mission are highly desirous in learning. The Shaikh's disciples divided their time between learning and earning their livelihood as shown below:

After Fajr prayer to noon is for learning.

From noon to Zuhr is for work and farming.

From Zuhr to Asr- break.

Asr to Maghrib work.

Maghrib to Isha' – educational circles, research and debate.

Misconception of the Opponents

Some people from the tribe of Muhammad bin Abdul-Wahhab went against his mission. This is owing to the fact that their worldly needs are poles apart with his mission. They distorted all his good acts to the extent of defaming his person and the mission. However, he attemped to refuse all these allegations against him and the mission. Thus, he struggled to point out to the people that all his belief and actions are in accordance with the teachings of the Noble Qur'an and the Prophetic guidance.

Now we should briefly have a look at his opponents and their mode of opposition. So that the seeker of truth will find it easy to ascertain the truth.

Whosoever dwelt on the writings of his opponents will reason with the fact that they are all baseless. As all their expositions never coincide with the true teachings of his mission; neither that of his disciples, nor of his children and grandchildren. All their misconceived utterances about his preaching should always fall within the following categories.

Some of the misconceived terms in his preaching are unjustly attributed to his person and the mission. After all their origin would have justifiably traced down from the ancient generation, that lived in the antiquities of time. But,

his stand remain firm as it conforms with the teachings of Ahlus-Sunnah-Wal-Jama'a scholars i.e. the likes of Shaikhul Islam Ibn Taymiyah in Syria, Imam Ash-Shatibi, Al-Izz bin Abdus-Salam in Egypt (660 AH)

Others fabricated things that are never found in his books, neither that of his disciples or that of his children. Those who lied against his person and the mission are numerous, camouflaging from one form to another. But, inspite of their disguise the learned Shaikh refuted all their arguments in a number of his treatise. For example, he said in one of his letters to the people of Al-Qaseem in which he stated:

"You are really aware that I know that the letter of Suleiman bin Sohaim reached you and some knowledgeable people among you agreed with its content. You all know that what this man said against me is a mere falsehood and fabricated lies, which I have no idea whatsoever about.

He further stated in that letter that I do not agree with books in the four schools of law of Islamic jurisprudence. He asserted that it is my saying that all people that lived six hundred years back were not on anything rather on ignorance. He claimed that I am a Mujtahid and knowledgeable person who can deduct a law from the original source. Hence, I do not follow any school of law; and I considered the differences in opinion of the scholars as nothing but a disaster, and hinder anybody to invoke or

implore for help from God through the pious people, as it is nothing but an act of unbelievers. He reasserted that Al-busiri to me is not a Muslim, because of his saying:

> "O! The holder of the creatures I don't have anybody to take refuge in him except You."

He claimed that "I said, if I have the power to destroy the dome of the Prophet ﷺ I will destroy it. If I have the power on Ka'bah I will take its gutter and reconstruct it into a modern one. He also stated that I prohibited visiting the graveyard of the Prophet ﷺ and I stopped the visitation of the grave of the parents and others. Anybody who take oath in anything but Allah is a Kafir. And to me even Al-Faridh and Ibn Arabi are not Mulsims, I also set "Dala ilu Khairati" on fire and the book titled "Raudu Rayyahiin" i.e "the Oasis of the basils" (is nothing but Oasis) of the Satan.

However, my answer to all these slanders against me on the said issues, is to say: glory be to my Lord. This is a mere slander and defamation of image. Because, we are aware that before this man other people raised false accusation against the Prophet ﷺ. They claimed that the Prophet ﷺ, was abusing Jesus son of Mary and other pious people. Those people who raised this blasphemy against the Prophet ﷺ and this man share a common heart in telling lies and fabrication of evils against others.

These two examples shown above, include the failure of those opponents who confronted the followers of Shaikh

Muhammad bin Abdul-Wahhab were defeated and after that they started accusing Shaikh Muhammad and his mission in order to create confusion and cause chaos among the people. This is because they could not say exactly what happened when the discussion was in session. They know that people will blame them. Thus, they resorted to telling lies against Skaikh Muhammad and his mission.

Some accusations were directed at him in the form of half statement of Shaikh Muhammad, or a saying which can take different meanings, they attributed such incomplete sentences to Shaikh Muhammad, just like somebody reading the first part of the verse from the Qur'an:

"Ah, woe unto worshippers." And keep quiet without reading the next verse. This kind of accusation can also include their saying that the followers of Muhammad bin Abdul-Wahhab are not invoking prayers to the Prophet ﷺ and they do not believe in his message; no sensible person can agree with it. It is not far from the truth that all people who wrote against Muhammad bin Abdul-Wahhab and his mission didn't read any of his books, be it in belief, jurisprudence, Islamic legal system, Tafsir (Exegies) and Prophetic biography and he didn't have any discussion on any idea of the saying of Shaikh Muhammad. The people making such accusations were only moved by their ulterior motives. Therefore, conveyed all defects and accusations passed against the ancient Wahhabiyya originated by Abdul-

Wahhab-bin Abdur-Rehman Al-Rustumi the Kharijite which was condemned by the knowledgeable scholars of his time, in Maghrib and Andalus attributed such false accusations to the real teachings of Muhammad bin Abdul-Wahhab who based his mission on the Noble Qur'an and the Sunnah.

The two names are Abdul-Wahhab bin Abdur-Rehman and Muhammad bin Abdul-Wahhab share something in common that is "Abdul-Wahhab". Abdul-Wahhab bin Abdur-Rehman because of his bad beliefs. The Ulama gave religious verdict against him and his organization (Al-Wahbiyya or Al-Wahhabiyya) and associates that Muslims must shun away from him.

The scholars of Maghrib who actively stood against any mission that is contrary to the teachings of Sunnah made important work in that area by stopping any heretic ideology in the Maghrib. The missions of Abdul-Wahhab bin Rustum and the ideologies of Fatimids and Ubaiydys were fought by such scholars. Also they strived to control their areas against the colonial invasion in North Africa and its environs. The enemies of Islam do not like the pure teachings of the Prophet ﷺ to be taken into cognizance. Such a mission that is Divine, simply, naturally penetrates into the minds and creates a sense of changing and call people to harmony and unity; no power can destroy them. Therefore, they gathered their power together to annihilate the mission from sixteen (16) roots this can be traced in the writings of a number of

researchers who came from the West and other orientlaists i.e. free people, Italians, Germans, they wrote many things about Islam and Muslims in North Africa in particular and everywhere in the world in general.

This mission gained many supporters, especially in North Africa, as mentioned earlier on in many instances, people who showed their hostility towards this mission then did it out of personal interest. Therefore they use anything possible to see that the Islamic mission is hindered from going anywhere but it was too late.

The founder of this mission Muhammad bin Abdul-Wahhab followed the steps of those revivalists and scholars expound in the Islamic history i.e. Ibn Taymiyyah Ahmed Ibn Abdul Haleem who died in the year 728 AH, and Ibn Qayyum Al-jauziyya in Damascus who died in the year 751 AH, Ash-Shatibi of Granada in Andalus who died in the year 790 AH and Al-Izz bin Abdus-Salam who died in the 660 AH, in Egypt.

Islamic history witnessed a number of scholars, at any period when the Ummah deviate from the real teachings of Islam, a reformer or revivalist will rise from among them to put them straight; by ensuring that the real teachings of Islam as taught by the pious predecessors is in practice. Many knowleggeable scholars and thinkers, from Arab Muslims and others have stated this fact. Professor Abdullah bin

Sa'ad bin Ruwaishid in his book titled 'Imam Muhammad bin Abdul-Wahhab in History,' said: About school of thought certified the role played by the mission every where in the Muslim world.

Ideological Confrontation Once Again

Mischievous ideologies of communism, Masonism, existentialism, secularism, atheism and others, have confronted the world in general and the Muslims in particular. It is only Islam with purity of its creed that will enable the Muslims and arm them with weapons to confront these mischievous ideologies. Allah endowed the Muslims with peculiar characteristics of obedience, love, respect and brotherhood lead them to sacrifice their lives in totality for the sake of their religion.

But however, some opponents take advantage of the ignorants from among the Muslims to mislead them; since, it is very difficult for one to uncover their hidden motives. This can be traced to the books that are freely distributed in Europe and Africa that refer back to the distorted facts about the suspicion against many of their teachings and mission. As it is already known Christianity and Judaism have started declining not only in the Muslim countries but even in the West. This can be attributed to the rebellion against them in Europe. These two religions by the time they discovered that Muslims have started going back to the original sources of their religion in faith, worship and their day to day life, used another trick in order to divert their attention from the actual teachings of Islam. Many books against Islamic movement

and some outstanding reformers were published and distributed free of charge.

One of the Islamic callers in Africa told me that a scholar from among their people was trapped by such books to the extent that he went about condemning Muhammad bin Abdul-Wahhab and his mission; thereby, depicting him with various defamatory images as fabricated in those books written against his person and his mission. The Islamic caller asked the scholar "Have you ever read any book written by Shaikh Muhammad bin Abdul-Wahhab? He replied: "No, but, what was said about him is enough". This caller was clever enough as he handed him a copy of 'Kitab Al-Tauhid" written by Shaikh Al-Islam Muhammad bin Abdul-Wahhab after removing the book cover "I would like you to read this book and pass your comment on it." He asked him. When the appointed time was due the scholar met the Islamic caller praising the book and its author, because the book contains the actual teachings of the Qur'an and the Sunnah of the Prophet ﷺ and it is well arranged that every Muslim will appreciate it and adopts it in effecting corrections on beliefs. The caller once again, handed another copy of the book with its cover and told him that this is the complete book written by Shaik ul-Islam Muhammad bin Abdul-Wahhab the founder of the recent Islamic revivalism and reformation in accordance with the practice of the pious predecessors. And assured him that the rest of the books written by Shaikh

Muhammad bin Abdu-Wahhab adopt a similar method. The scholar said Allah alone is sufficient for us and he is the most excellent in whom we trust. Formerly I was accusing the Shaikh with things that were unjustly attributed to him. What we read about him is different from what is written in his books. This is a pure teaching of monotheism as brought by the Prophet ﷺ Muhammad bin Abdullah which he invited us to follow strictly.

Many decades ago, a similar instance took place in India when a debate was held between one named Al-Bakri and one eminent scholar of India in which at the end the scholar accepted the truth.

This is just a general view which every Muslim ought to pay his attention to. For no Muslim should allow anybody to brainwash his mind on things to do with faith and religion; he should try to delve into research so as to avoid some lapses in his religion. Since, failure to do this, will pave way for disunity among the Muslims; the beneficiaries of which are the non-Muslims and its arch – enemy, already they invested their wealth of experience – monetarily, materially and intellectually, so as to reap all benefits to detriment of Muslims.

We therefore pray to Allah the Almighty to unite the hearts of Muslims till the last hour as He united their hearts in the first instance as He revealed to Prophet Muhammad ﷺ.

﴿ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ ﴾ (الأنفال: ٦٣)

"And He has united their hearts. If you spent all that is in the earth, you could not have united their hearts, but Allah has united them, certainly He is Almighty All-Wise" (Al-Anfal, 8:63)

Certainly, the Jews and the Christians will never be pleased with Muslims until they spoil their religion by causing them to disunite among them as stated by Allah the Almighty in the Noble Qruan:

﴿ وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ﴾ (البقرة: ١٢٠)

"Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: 'Verily , the Guidance of Allah (i.e. Islamic Monotheism that is the (only) Guidance. (Al-Baqarah, 2:120)

The last generation of the Muslims can only be guided with things that guided the first Muslim generation. The first generation as remarked by Imam Malik. The first Muslim generation was only guided by the pure Islamic creed, free from all innovations and superstitions and our last generation must follow the same path for their guidance.

Opponents From Within

The mission of Muhammad bin Abdul-Wahhab was first confronted from within. Right from the area in which the mission sprung up. Those who went against the mission are the so-called scholars with selfish interest and they are bound to lose as soon as the masses are acquainted with teachings of the mission that is based on Qur'an and the Ahdith. As personal desire is blind, jealousy played a big role in the opponents' confrontation against the mission as said by an Arabian poet:-

They envied him because they could not be like him

The people became his enemies and opponents against him.

These opponents raised up to the extent of attacking the mission with all means at their disposal. They started dispatching letters from left to right that are aimed at causing people to shun away from his person and the mission, as was the practice of Ibn Suhaym, bin Muwais and other people whose names will follow:

Shaikh Muhammad replied to such letters and refuted their contents in his writhing.

These opponents and their mode of oppositions based on their whims and caprices are outside the scope of this work.

For now, let us expose their evil machination as stated in the Qur'an.

﴿ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ﴾

(الرعد: ١٧)

"Then as for the foam it passes away as scum upon the river banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables (for the truth and falsehood i.e. Belief and disbelief)" (Ar-Ra'ad, 13:17)

Both the two opposing parties, Muhammad bin Abdul-Wahhab and his staunch opponents have departed this world. But, over a period of time, the sincerity and honesty of Shaikh Muhammad bin Abdul-Wahhab came to lime light; as his mission continue to gain momentum in every part of the world. And a number of his opponents are now back to their senses having observed the truth, their mind is enlightened. While other opponents died, their works of oppositions against him has since vanished. This is indeed, the penalty in this world. For Allah is aware of all secrets and that which the breast concealed.

Shaikh Abdul-Aziz Abdullah bin Baz has categorized the opponents of Shaikh Muhammad bin Abdul-Wahhab into three groups.

First group:

Consisted of the characterless scholars who saw the truth as falsehood and the falsehood as the truth. They believed in building domes and mosques over the graves and invoking those in the graves for help and the like were right pertaining to Islam. They also thought that whoever was against such things hated the righteous and the saint and that Jihad against him was compulsory.

Second group:

Was associated with knowledge; but they were ignorant of the reality of the Shaikh's mission. They knew nothing about the truth to which he was calling the people; they simply followed others and believed whatever was said by the characterless, superstitious scholars. Consequently, they even believed that he had hated the Prophet ﷺ and saint and denied their miracles. Therefore, they condemned him and kept aloof from him.

The third group:

Feared the removal of their positions and ranks. They showed him hostility so that the supporters of the Islamic mission might not reach them and remove their positions and take over their lands.

The most prominent opponents of this missions from within who dispatch letters to different parts of the world, fabricated

falsehood and rumours against Shaikh Muhammad bin Abdul-Wahhab as the truth is on his side, they left some other places to continue spreading rumours, in which a number of Muslim and some scholars were convinced. Below is the list of their names.

Suleiman bin Muhammad bin Suhaym whose name usually appears in the letters of Shaikh Muhammad bin Abdul-Wahhab, having written to a number of cities condemning the Shaikh and his mission. He described many things, which did not happen at all. He was one of the scholars of Riyadh and when Riyadh fell into the hands of the Saudi government, he migrated to Ahsa, and later to Al-Zubair in Iraq; he died living behind his children in the year 1181 AH.

Really, Suleiman and his children belong to the family of learning, all of whom are against this mission. May be the secret behind this is jealousy of the scholars. Because Satan is desirous to break the ties of relationship even among the scholars.

Muhammad bin Abdullah bin Fayrouz originated from Najd and was born in Ahsa, he is considered as a great scholar. The Ottoman Governor of Basra, Abdullah Agha developed an interest in him when he emigrated to Basra and stayed there till he died in the year 1216 H he left Al-Ahsa when the Saudi army were about to capture Al-Ahsa. He collaborated with the Ottoman Governor in order to under root the mission of

Muahmmad bin Abdul-Wahhab. He was supported by most of his disciples with the exception of Muhammad bin Rashid Al-Afaliqi who emigrated to Medina and was appointed a judge by Imam Sa'ud bin Abdul Aziz, later he turned to be a propagator of this mission according to the pious predecessors. He died in Cairo in 1257 AH, hence, many Egyptians accepted this mission of Salafia from him.

Muhammad bin Abdur-Rehman bin Afaliq, was one of the eminent scholars of Ahsa; visiting students always come to him. He died in Ahsa, 1163 AH. He witnessed the beginningof the new mission; and he totally developed hatred toward it. Thus, he wrote a letter to Shaikh Muhammad bin Abdul-Wahhab challenging him and asking him the content of surah Ad-Diyat (the Coursers)

He told him all the similitude, metaphors, allusions and rhetoric aspect found in the chapter. But, understanding the jinx of rhetoric and other figures of speech as Shaikh Abdullah bin Bassam stated in his biography.

Abdullah bin Isa Al-Muwaisi the judge of Hurma. He was repeatedly mentioned in the letters of Shaikh Muhammad and Shaikh Muhammad warned people against him by expounding his activities to the people. This took place before its spread in Saudi Arabia

'Uthman bin Abdul Aziz bin Mansur who studied in Iraq. Some of his scholars are Dawud bin Jarjis and Muhammad

bin Salloum Al-Faradi. The two scholars also wre prominent opponents to the new mission. And Ibn Jarjis in particular exchanged letter with Najd scholars about the mission. Ibn Bassam said in his biography.

> "This man is not stable in his faith, sometimes you see him following the pious predecessors and at other time he did otherwise. He supported Daud bin Jarjis in his ideas of intercession and other aspects which are against monotheism when he arrived in Najd; he praised him in poetic form."

"Muhammad bin Abdullah bin Humaid who was borne in Unaizah in the year 1232 AH. was Mufti in the Holy Mosque of Makkah following the Hanbali school of religious thought. He died in Taif in 1295 AH. Ibn Bassam, in the biography of this man said: "Due to his position in the Uthman state which fought against the Salafi creed and because of his learning outside Najd with scholars devoted themselves to fight against the Salafi mission, he was influenced by these factors which made of him a foe to this mission and an ally to its enemies.

Mirbad bin Ahmad Al-Tamimi opposed this mission then traveled to Yemen in the year 1170 AH. He stayed there fore about 10 months spreading rumours to the detriment of this mission. Then he left with pilgrims for Hijjaz. He is a staunch opponent of this mission as he fabricated lies and

falsehood against him which influenced many people. Also he joined lands with the 'Uthman government against the new mission; it was only Imam Turki bin Abdullah who resisted the Ottoman army and defeated them in totality and then peace and stability reign to the extent of implementing the Shari'a. Ibn Bassam at the end of his biography stated that this man went to his hometown Huraimala but Imam Muhammad bin Sa'ud conquered Huraimala then he ran away when he arrived Ragbah, Ali Al-Juraisi, the Emir of Ragba arrested him and killed him in the year 1171 AH.

There are other scholars who did not confront the mission but they are co-operating with its opponents i.e. Muhammad bin Ali bin Sallum Al-Farady who immigrated from Sudair to Al-Zubayr in Iraq. Sympathizing with his master Muhammad bin Feruz. He died in Iraq, likewise his two children Abdur-Razaq and Abdul-lateef, who became famous scholars in Souq Al-Shioukh and Al-Basra.

Ibrahim bin Yusuf who studied in Damascus and held literary meetings in the Umayyad mosque and was killed mysteriously in the year 1187 AH.

Rashid bin Khunayn immigrated from Kharj to Ahsa and died there without begetting any child. And many others who were mentioned in the letter of Shaikh Muhammad i.e. Ibn Isma'il, bin Rabi'ah, bin Mutlaq, bin Abdul-Lateef, Salih bin Abdullah and others.

The collections of the letters of Shaikh Muhammad which he compiled explaining about his mission, refuting falsehood and rumours against his person and the mission are about 51 published in one volume of 323 pages. It is a very useful volume for anyone who wants an insight into the man and his mission. Many opponents have declared their support after realizing their folly.

The Name Wahhabiyah

Mas'ud An-Nadwi in his book (Muhammad bin abdul-Wahhab-the accused revivalist) stated that the most nauseating falsehood against Abdul-Wahhab's mission was the name tagged Al-Wahhabiyyah. People with selfish interest deliberately adopt the name in order to black paint it and alienate it from Islam.

The English, the Turks and Egyptians made the mission a frightful ghost. Any mission they find soaring to great height, they tagged it "Wahhabiyyah" even if it had no affiliation to Abdul-Wahhab.

Sheikh Ahmed bin Hagar, a judge of the Shari'a high court in Qatar has related the accusation of the Hanblite theologians with falsehood against Abdul-Wahhab. This is because his opponents cannot produce any information except by creating misnomers and flagrant falsehood.

The colonialists cannot destroy any Islamic movement except by inventing falsehood and rumours. Sheikh Ahmad said in his book titled 'Naqd kalam – Al-Muftarin Al-Hanabila Al-Salafeyeen' that Abdul-Wahhab and his followers disrespect for the Prophet ﷺ e.g. someone saying his staff is better than the Prophet ﷺ." They do not also honour scholars and pious people. They deny intercession of

the Prophet ﷺ and other martyrs of Islam; they do not invoke and bless the Prophet ﷺ. They do not respect the four scholars who founded the Islamic school of thought, instead, they burn their books. They do not allow followership for any school of law and consider many Muslims as infidels. They prohibit the celebration of the Prophet ﷺ birthday ect.

The answer to all these postulations in this' All these allegations are however baseless and incredible. The books of this mission have all been published and are in circulation and they are accessible for anyone who deems it fit to read.

It is therefore glaringly obvious that the name is just a misnomer and the alleged campaign that it is the 5th school of law an open fabrication.

We are aware that the Maghrib scholars had gone through untold suffering due to the heretic deeds of the other wahhabiyya faction, that of Abdul-Wahhab bin Abdur-Rehman bin Rustum. At the end of the 2nd century and beginning of the 3rd after Hijra. They have revealed their views in the fatwah mentioned earlier on. And therefore the name "Wahabbiya" is a ready-made garment of evil which the enemies of Islam wish to cover this mission of revivalism and reformation so that people will shun away from it.

With reagard to scholars who opposed the mission of Abdul-Wahhab, simply blackpaint the new mission in order to protect their stakes. They used the disputes, which arose

between Abdul-Wahhab and his brother Suleyman. They failed to realize that it was a mere difference of academic opinions and Suleiman accepts the mission of his brother but those scholars continued in their opposition, to the extent of compiling two books with the following titles:

'al Sawa'iq Al Ilahiyya fil Radd Alaa Al-Wahhabbiyya' and Fasl-Al-Khitab fil Rad Alaa Muhammad bin Abdul-Wahhab.'

Those opponents have attributed these two books to Suleiman, The name Wahhabiyya was unknown during Abdul-Wahhab's lifetime, but, about twenty years after his death, this name emerged.

The mission came under attack especially from Turkey and Egypt under the leadership of Ibrahim Pasha; and they invaded Najd. This was after the death of Suleiman. Our evidence stems from the statements of the European Nipor who was a contemporary of Abdul-Wahhab, who wrote about his mission, he refrained from using the word Wahhabiyya; this proves the name was unknown then as proved by Muhammad Al-Nadwi, but what he called it was Mohammedansim. Brick Heart, who came to Hijaz (the Arabian Peninsula) after Muhammad Ali's invasion in the year 1229 AH, says Al-Jabarti in his history, first coined the word wahhabiyya. This name also was mentioned in Saddler's journey, which was earlier mentioned.

The third is that, if this Suleiman bin Abdul-Wahhab is among the people who wrote against his brother and opposed his mission, his name will definitely appear in the letters of his brother when he refuted the allegations against him. We are going to forward the list of those who opposed Shaikh Muhammad and his mission even for the first period. No doubt that Suleiman was given a ready made garment in order to blacklist him among the opponents of his brother as they used the word Wahhabiyya in order to blackpaint the mission of Muhammad bin Abdul-Wahhab.

The fourth reason is that, the dispute between Suleiman bin Abdul-Wahhab and his brother in the beginning of the mission. By that time, they conducted most of their debates verbally and through correspondence in few letters. That is why Ibn Ghannam never recorded anything about the dispute between Suleiman and his brother. Meanwhile, he stated those who opposed the mission of Sahikh Muhammad. This on one part, and in another part, Wahhabbiya is relating to their father Abdul-Wahhab. Suleiman therefore, cannot be the first person to use such name against his father. And to relate the mission of Muhammad to their father Abdul-Wahhab is incorrect. This is just like putting 'the cart before the horse'. For a person who hailed from Makkah you can call him Makkahn not medinan, a person from Morocco is called Moroccan not Indian. It is therefore not possible simply, because the two will share the same consequencies.

The fifth reason, writers who wrote about his mission in the early time which attracted westerners and others like Nipor who in the contemporary period of the mission went to Ahsa calling the mission as Muhammadiya and sometime he called it a new religion. And these two names cannot satisfy the public conscience. Brick Heart came to Hijazz in the year 1229 AH and had a meeting with Muhammad Ali. He is concerned; since, it is a mission that is free from any innovation. He went ahead to criticize those who opposed the mission. Based on this, to call this mission Wahhabiyya is simply a deliberate attempt to distort the truth by those with ulterior hidden motive.

It is for a purpose that this has preceded the Ottoman attacks on the people of Hijaz forcing them to pay huge amount as tax, so as to enrich the government, as stated by Al-Jabarti. They also called upon people to fight the Kharajite sect; claiming that Al-Wahhabbiya relating to the Kharajite sect is back again.

Based on the aforestated reasons, the old forgotten archival Wahhabiy is brought to lime light thereby nicknaming this mission with it. Also in this period of time, a book was fabricated, entitled the "The Confession of the British Spy" thereby linking it with Shaikh Muhammad bin Abdul-Wahhab. This is biased, because the man never exit in the era of Muhammad bin Abdul-Wahhab. In fact, staunch

enemies of Islam deliberately invented such things, in order to cause confusion among the Muslims with the sole aim of crippling the confidence of the people on any sincere person who strive to call the people to the path of Allah. In short, today's journalism is typical of such distortion of facts.

The enemies of Islam always hate any religious acts that can purify the heart and keep its followers under one umbrella as brethren. Nothing can unify the Muslim lives except a creed of faith which is free from superstition and innovation. The opponents of Islam will definitely mobilize their friends to destabilize the Muslim brotherhood. As it happened in Palestine, the youth uprising and revolt against Israeli authorities; the youth always stone the Jews with pebbles, cheering and chanting Allahu Akbar! Allah is the Greatest! The Israelis are afraid simply because the children of Intifada call for Jihad. Therefore, the Israeli authorities announced in the media that the country is being confronted by communist rebellion. This is aimed at diverting the world's attention from noticing the Islamic resurgence. Indeed, there are a number of examples in any place at every period of time.

Al-Watri was born in Al-Madinah in the year 1261 AH he was a contemporary of Professor Ahmad Al-Ammari who edited his dissertation on the trial of Salafiyya in Maghreb.

He posed many questions pertaining to it, which goes as follows.

Wasn't Watri's intention to follow up the activities of Wahhabiyya in Maghreb as he did the same thing in the East? Why did the Sultan of the Turks and his Governor in Egypt try to suppress the mission of Muhammad bin Abdul-Wahhab' can't it be attributed to sectionalism, nepotism of sufi order against Salafiyah or any other hidden ulterior motive?

We are going to answer all these questions and the reason on which Al-Watri relied upon.

Certainly, Al-Watri benefited from the vested interests that people of Maghred directed toward Salafiyah when they received the letter of Imam Sa'ud bin Abdul Aziz in the year 1225 AH Hamdun binn Haji Al-Fasi to compile a reply of the letter. Thus, he composed a poem eulogizing the Imam Ibn Sa'ud as instructed by Al-Maula. An excerpt of the poem goes as follows:

You really carry a heavy task which nobody can carry.

May Allah reward you with His bounties. The armed robbers in Hijaz are stopped.

With penalty of killing or crucifying

Their hands and feet cut off from opposite side.

Or to be exiled from the land.

With the application of Shari'a Hijaz is blessed with fountain water

Nothing can prevent pilgrimage and visitation to the holy Mosque.

The way to Hijaz is secure.

And the doves in the Haram are secure.

Imam Sa'ud appeared.

Eradicating innovations and superstitions,

Concocted by both Arab and non-Arabs.

Disagreement and Its Consequences

The town Uyaina as Shaikh Muhammad started his mission from there, his name is related to it as an academic center. And many students came from different parts of the country to pursue their academic endeavours. Another place called Jubaila is the neighboring town next to Uyaina; now they merged together.

In this Jubaila town, there are a number of graves of the Companions, who were killed in the battle of apostacy Yamama, where Musailamatul Kazab was killed, is not far away from Jubaila; but due to ignorance, bad creeds and antiquities of time, some erected a dome over the grave of Zaid bin Khattab and the rest of the Sahabas; they used to pay pilgrimage and offer sacrifices there.

If somebody is to refer back to history pertaining to the erection of domes over graves, it started at the age of Karmathian in the Arabian Peninsula and the Fatimids in Maghreb and Egypt. The Muslim scholars kept quiet; as they did nothing to stop this hertic activities. Nothing really encouraging for one to do a good deed. In a situation where saint grave is never found people always look for alternative from trees, mountains and caves. From among the scholars whoever knows that grave worhipping is not good you will find him an incapable person when it comes to pinpointing

the truth; for fear of any action that the masses deem it ifit, or the authority which support the masses. However, Sahikh Muhammad already realized this since he was a student. As such he started training to the extent that he turned out to be brave. Here are some of the noted examples.

When he was a student in Uyaina one of his teachers before he starts lesson always invoke for assistance the name of Zaid bin Khattab. Shaikh Muhammad corrected him silently he told him:

"Allah is more powerful than Zaid".

After some time that teacher stopped this act of Shirk. Then he advised Shaikh Muhammad to continue his mission with wisdom and good manner. Because, it is not easy to change the manner of the people within a short period.

During his stay in Makkah in order to study under the tutorship of a learned Shaikh, he discovered that this very Shaikh, whenever he finished his lesson and was about to go home he would say O Ka'bah of God! (Ya Ka'bahtul-Allah). Sahikh Muhammad called his attention in a tactful manner to correct his mistake in the creed. One day Shaikh Muhammad came very early before other students. He said to his teacher, I want to recite some Verses of the Noble Qur'an so that you can correct me wherever I recite wrongly. He then recited Surah Quraish until he reached the verse which says 'Let them worship the Lord of this Ka'bah but, instead, Shaikh Muhammad recite it so as to let them worship Ka'bah.' His

teacher corrected him up to the third time. The teacher then asked him why did you repeat the same mistake three times. Don't you know that worship is duly for Allah alone not Ka'bah. Sahikh said to his teacher' I am sorry, forgive me, I am influenced by you. He was taken by surprise, as he asked; "what are you saying? Shaikh Muhammad told him that any time he wanted to stand up he would say: "Ya Ka'batull Allah." This is exactly what I imitated unconsciously. Then he asked Allah for forgiveness. He them told Saikh Muhammad that in the future some thing of importance awaits you. But, he advised Sahikh Muhammad to exercise patience and tolerance.

While Shaikh was in Az-Zubair of Iraq, his people tutored and persecuted him and expelled him from the town, simply because he disapproved of grave worship; rubbing the grave of Al-Zubair bin Al-Awam, a Companion whose town is named after; or intercedes with it.

In Dar'iyah Shaikh Muhammad was teaching his students the subject of Tauhid (monotheism), he intended to examine them thinking every one of them mastered the subject. His lessons were usually conducted after morning prayer; at the beginning of his lesson, he told his students that yester night I heard a big noise and cries in one of the quarters. What happened? Each one of the students enthusiastically wanted to answer the question may be it is a thief, criminal or somebody trying to attack the honor of this people.

In the second day he asked, did you find out what really happened last night. What you think will be the penalty of it? They answered: "We don't know". But penalty would be a punishment. What can be a severe punishment as warning. But he told them calm down. It is easy I knew what had happened last night, that a woman vowed to offer a sacrifice with a black fowl (cock) to a jinn if her son recovered, she and her husband agreed to kill the fowl. Therefore, they started chasing it from one roof to another until they caught it and slaughtered it without mentioning the name of Allah, as they were instructed by the magician. Thus, the zeal of these students subsided down. When he noticed it, he said you don't know anything about monotheism I taught you. This is because if the matter is to do with a criminal act punishable measures should be taken as laid down in the books of jurisprudence. It seems you were keen about the matter but when you discovered that it is to do with creed you appeared to be down in spirit. However, you don't know that the first one is only a crime, while the second one is a "Shirk" polytheism. Allah said about shirk.

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾ (النساء: ٤٨)

"Verily, Allah forgive not that partner should be set up with Him (in worship), but He forgives excepts that (anything else) to whom he wills". (An-Nisa, 4:48)

Therefore, we are going to start all over again, our lesson on monotheism. Then an idea came up in his mind to prepare 'Kitab At-Tauhid' right from that event.

The mission of Muhammad bin Abdul-Wahhab resulted in the occurance of certain phenomenon, viz: Those who were in need of guidance they wrote to him demanding for more explanation about Sahikh Muhammad, and clarification for suspicion against his person. The letters of Sahikh which we mentioned earlier can furnish us with the details. Because of his wisdom, Shaikh used to mention the name of those people who spread rumours and falsehood against him, in his time.

He also wrote similar letters to other countries, like Iraq, Syria and Egypt, calling people to follow his mission. This was confirmed by Abul Abbas An-Nasri, in his book of history titled: "Al Istiqsa Li Akhbar duwal Al-Maghrib Al-Aqsa" tracing the History of Maghrib.

Explanation: the letter sent to Maghrib by Imam Sa'ud bin Abdul-Aziz when he took over the control of Al-Madinah Al-Munawwarah because Shaikh Muhammad died in the year 1206 AH. A copy of this letter written in Arabic, is found in a German Magazine entitled "ISLAMIGA" edition No. 1 vol VII published in the year 1935 AD, produced by one German orientalist who conducted a research work about Wahhabiyya in Maghrib is very bad.

This letter is a commentary on monotheism and the reality of Sahikh Muhammad's mission and its contents is written in three pages. Indeed, the letter rings a bell among the leaders of Maghrib (the Alawite) who already established their dynasty to fight the Christians as well as, to develop Maghrib in the year 1631 AD equivalent to 1041 AH.

An-Nasiri says, in the year 1226 AH, Sultan Al-Maula Suleiman (may Allah have mercy on him) sent his son Al-Ustadh Al-Maula Abu-Ishaq Ibrahim bin Sulaiman to Hijaz in order to discharge the obligation of Hajj (Pilgrimage) along with the 'Prophetic Caravan' as was maintained traditionally whenever he was leaving Fez in a marvelous and ceremonious costume an paraphernalia.

In those days, Kings used to cherish that (tradition) and for its purpose they used to select and choose special categories of people that normally comprises of scholars, distinguished personalities, merchants, a judge, the caravan leader, and the like, (a composition) that makes it resemble the Egyption, Syrian and similar caravans. The Sultan sent his son (the one mentioned earlier) in the midst of a group of Moroccan scholars and dignitaries, which included many people.

When he (Ibn Sa'ud) met with the Shariff Al-Maula Ibrahim, he showed great honour and respect for him, the King deserved that as a member of the Ahl' Bait Al-karim. He sat before him in just a similar way as one of his companions

and countries would do. Thereafter, the great jurist and judge, Abu Ishaq Ibrahim Az-Zadaaghi took charge of the dialogue (conversation) that ensured between them.

Part of what Ibn Sa'ud said to them is that: people warn that we (i.e. Wahhabis as we are called) do act contrary to the Sunnah, what then have you seen in our actions that contradict the Sunnah, and indeed what stories did you actually hear about us before you came to meet us? Al-Qadi (Abu Ishaq) then responded saying: "We were told that your interpretation about Allah's descension (on the Glorious Throne) is that of a physical body" He (Ibn-Sa'ud) replied them saying: "We seek refuge with Allah, we only say as Imam Malik used to say, that: "Al-Istiwa (descension) is certain, but its true nature is unknown, and asking about it is Bid'ah (innovation)." Is there any contradiction with the Sunnah in this regard? They said, this is exactly what we proclaim: Then the Qadi said again, "We were also told that you people do not believe that the Prophet ﷺ and his fellow Prophets do not live on in their graves." When he (Ibn Sa'ud) heard the mention of the Prophet's name, he trembled and retorted loudly Al-Salat (the salutation) on him. Then he said, may Allah protect us, what we actually proclaim is that, the Prophet ﷺ and other fellow Prophets do live in their graves, a living that is far above that of martyrs (in virtue and bliss).

The Qadi further said, "We were also told that you prohibit people from visiting him (the Prophet ﷺ) and some other dead ones, whereas such practice is confirmed in the authentic traditions that can not be rejected or refuted." Ibn Sa'ud similarly replied saying: "May Allah protect us from rejecting what is authenticated in our Shari'ah." Now, we prevent you in particular when we are convinced that yu people know the proper way to perform it and its rules. We only prohibit laymen (that are ignorant of its etiquettes) who commit idolatory acts and seek from the dead ones, the accomplishment of their needs, such as cannot be done except by Allah. The purpose of Ziyarah (visit to the graveyard is to take admonitions from the condition of the dead, and the visitor should be reminded about the fact that he shall return to the same destiny, like the one visited. And after that he (the visitor) should seek pray for Allah's forgiveness for the dead (the visited person). He should then seek Allah's intercession with him.[1] He should also pray unto our Imam, Ahmad bin Hanbal, may Allah be please whith him. Since the laymen are far from knowing this, we therefore stop them as a measure for preventing the wrost. Then how do we contradict the Sunnah in this regard? Then the commander of the military troop said, "This is what we

1 Ibn Sa'ud could not have said this since it is forbidden. The statement must have been inserted.

heard from part of the people, we then asked other individuals and their statements concurred.

The author then said: I maintain that, this is the view of Sultan Al-Maula Suleiman, may Allah have mercy on him. He even wrote popular pamphlet on it. In it he warned against acting contrary to Sunnah, and being extreme in Bidi'ah (innovation). He also explained in it parts of the rules of visiting the grave of pious people, and warned against laymen's extremities. He indeed sounded harsh in his advice to Muslims on that issue, may Allah reward him abundantly.

As a result of the concern of the rulers of Morocco over getting the right guidance in Aqidah (Islamic Creed), because of which they vigorously searched for wisdom which is the lost property of the believer, wherever he finds it he seizes it, this serious concern resulted in efforts at purifying the Aqidah (the Islamic Creed). For example:

Sultan Sayyidi Muhammad Ibn Abdullah Al-Alawiy for example, was described by the French Historian Charlie Julian in his book – 'History of North Africa', rendered onto Arabic by Muhammad Al-Mazali and Al-Basheer bin Salamah in the following words:

"Sayyidi Muhammad who was pious and Allah fearing knew that the Wahhabi Movement was being spread and propagated by means of the piligrims in the Arabian

Penisula, and that the Saudi Royah family was fully supporting it. Indeed he was amazed keenness and rigour in that respect. It even used to be reported from him, his popular proclamation that: "I am a Maliki in Madhhab (school of law) and Wahhabi in Aqidah (creed)."

In fact, his religious zeal even led him to announce the destruction of books that compromise his view and those that uphold and cherish Ash-'Aria Creed, and demolishing of some Sufi Zawiyas, like the Bugah Zawiya.

The Sultan died in the month of Rajab in the year 1204 AH.

And Sultan Suleiman whose dialogue was earlier presented did like this Da'wah and he worked and strove toward reforming the prevailing religious order in Morocco through his widespread mission, and his fights against misguided and heretical Sufi order, especially Al-Marbutiyyah. His death took place in the year 1238 AH, as maintained by An-Nasiri in his book Al-Istiqsai, after praising him for his religion, and good character and conduct, and his strong desire to combat blasphemy and innovation (Bid'ah).

Sultan Al-Hassan I (the first) in the year 1300 AH composed an open letter bidding farewell to the century that came to an end (the 13th) Hijrah Century), and he essentially addressed the Moroccan citizens. In that open letter he discussed the necessity of reverting to Kitab (Al-Qru'an) and Sunnah and combating Bid'ah. He encouraged them on the need for

professing pristine Islamic creed (Aqida). This was said by Dr. Abas Al-Jarrari in a lecture which was delivered by him, in the University of Riyadh, in the year 1399 AH. Therein he said: You are certainly had witnessed the Salafiyyah Da'wah movement in Morocco in the early years of this century (i.e. the 14th Century), championed by one of the great scholars of Hadith. That is Shaikh Abu Shu'aib Ad Dukali, who lived in Makkah, teaching Hadith in the Sacred Mosque (Masjid Al-Haram) for over ten years. Thereafter he returned to Morocco where he became the leader of the Salafiyyah Movement for over a quarter of a century. He propagated the teachings of Salafiyya and fought innovations and heresy.

The essence of the salafiyya precepts actually became all the more clear in the sense that in almost all places (Muslim Communities) people do not easily became convinced when presented with some religious issues unless they are based on sound textual proves. It then became clear to then that just like other similar reformers, Shaikh Muhammad bin Abdul-Wahhab, purified the Islamic Aqidah (creed) from corruption and contamination which resulted from Da'wah. Essentially, this is nothing but keeping the trust of knowledge and counsel to the Ummah. The goal is to take the Ummah in its deeds and belief system back to the path of the rightly guided just generations (Salaf As-Salih) since the times of the Allah's Messengers ﷺ, up to the end of the 3rd Hijrah century. That was the time in which Bid'ah (innovations)

penetrated the ranks and files of Muslims as a result of conquest of other (religious, civilization and cultural) communities, a factor that led Muslims to be influenced by other civilization and ideologies in their belief systems, all compounded again by the weakness of the scholars in discharging their trust and obligations of (educating people).

The Fatimid Empire (Dynasty) which was resisted by Magrib, is considered to be the gateway to evil in the history of innovations in the Muslim world. Ibn Adhari Al-Marakishi had expressed their evil deeds in his book 'Al-Bayan-Al-Mugharrib fi Tarikh Al-Andalus wa Al-Maghrib'. In it he revealed a lot of things about their characters and evil deeds. In fact, he is of the view that they are really not the descendants of Fatimah az-Zahraa (the Daughter of the Prophet ﷺ). He maintains that their genealogy is actually traceable to the Jews, and that they are of illegal origin since they fraternize with Ibn Al-Hallaj and profess his evil beliefs. And after all the Foregoing.

Muslim Jurists have propounded a juristic principle (may Allah have mercy on them), that: Every person is presumed to be innocent until the contrary is proved; and in modern law, there is also a popular principle that says: A suspect is innocent until his indictment is proved. But even more truthful than all these is the Qruanic injunction in which Allah says:

﴿ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ۝٦ ﴾

(الحجرات: ٦)

Ascertain the truth, lest ye harm people unwittingly, and afterwards become full of regret for what ye have done." (Al-Hujrat, 49:6)

With all these, it becomes necessary upon a seeker of knowledge to restrain from peddling any information that comes by his way, without ascertaining or authentication, for the pitfall mistake of a scholar is a great tragedy, and his promotion of the views of heretics certainly debases him and soils his credibility. It has been reported from the salaf that:

"If a complainant comes to you with one eye plucked out, do not hastily judge in his favour, for it may be that the 'accused' might have had his tow eyes plucked out for."

This is because dispute on opinions, or belief or rights goes round the two contending sides. It would not therefore be right and fair to judge only on the basis of the submissions of one side and abandon the other side. Unless both sides are heard, judgement would be partial and unfair.

Passing judgement is an act of justice that must be based on proof and caution so that it does not derail into injustice. On cardinal precept in Islam is protection of the tongue from vanities and deeds from errors. The criterion of this

protection (safeguard) is to refer every affair to the book of Allah and the Sunnah of His messenger ﷺ as ordained by Allah thus:

﴿ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ ﴾ (النساء: ٥٩)

" ... if you disagree on any thing then refer it to Allah and His messenger ....." (An-Nisa'; verse 59)

Umbar bin Abdul Aziz (may Allah have mercy on him) had been reported saying: "That I commit an error by pardoning is better than committing it while punishing." This is because of his desire in avoiding situations that would dismiss discourage the Islamic Community: Individually and collectively.

Even though this nickname – technical indeed is wrongly ascribed, and belief system, just like all other false views attributed to him and his followers are erroneous, and they dissociated themselves from them in both writing and verbal communications, however, the followers of this Salafi creed are more conversant with what really is meant in the two primary sources if Islamic Law – the Qur'an and the Sunnah. Because of this they are really not disturbed or worried by this nickname. They are surely the followers of the clear path left behind by our leader, Allah's Messenger ﷺ and his companions. Its night is as clear as its day, none dissociates from it except the doomed and perished ones. It is the path

derived from the saying, deeds and approvals of the Prophet ﷺ, after its authentication in chain narration (isnad) and text (matn).

Imran Ibn Ridwan for example, is one of the Muslims that lived out of the peninsula, and are of the scholars of his town Langah, but when this call reached him, and became convinced of its teachings, he praised it in a peotic form that goes as follows:

If the follower of Ahmad is Wahhabbist. I therefore accept and proclaim that I am a Wahhabi.

The reason behind all these is that, this nickname, as asserted by the Iraqi scholar Muhammad Bahjat Al-Athari, is an insinuation or evil inspiration of the enemies of Islam, who thought that Islam is already a decayed and decomposed carcass that can move, hence the colonial powers must necessarily be the inheritors of the land, its treasures mineral resources and wealth. But this new call, that emerged from the heart (middle) of the peninsula laid the foundation of Muslim unity and their rescue from perditions, thus reversing the ugly situation of the proliferation of sects and factions. For this, they (the sects) derisively insultingly nicknamed the call as Wahhabism. And it was subsequently broadcasted by popular news media, picked by many (innocent and unsuspecting) ears, repeated by similar tongues, and was then propagated by the Ottoman Caliphate

through the dervishes, the wealth – seeking Sufi monks and orders amongst the hangers-on of the sultanate. They exceeded limits in spreading falsehood and doubt about the call especially after its triumph and popularity, and the establishment of an Arab, Islamic State in the Arabian peninsula on the foundations and cornerstones of its teachings.

Finally, I consider it relevant and important to conclude this brief book – up with two letters. One was sent by Sahikh Suleiman bin Abdul-Wahhab to three scholars of Majma'a and the other was from Sahikh Muhammad bin Abdul Wahhab himself, which he sent to the people of Qasim, unfortunately however, their dates are not established. In this letter, Shaikh Muhammad bin Abdul-Wahhab explained his method of Da'wah clearly. It was demanded from me by the scholars of Mauritania when I visited their country in Sha'ban, 1407 AH. This is for the benefit of the reader, and in order to open for him the opportunity to be confident himself, without being forced to accept a view about which he is not convinced. I have made an appendix to this book, I only intend faithful correction and rightful guidance is from Allah the Almighty, the Wise.

Postscript:

It would be pertinent to present one of the missives of Sahikh Muhammad bin Abdul-Wahhab to the people of Qasim. This would certainly avail the reader the benefit of comprehensive understanding of the subject under discussion. He wrote to them this letter when they inquired from him explanations about his creed in order to be convinced about his viewpoint, or refute him if his views go contrary to those of renowned schorlars. This was because the people in Qasim did not answer or rather accept his call until after a careful study, thorough examination and clarification. And this is exactly the real obligation expected of scholars towards investigating and revealing the truth, and refuting a transgressor based on insight and informed understanding.

The text of the letter is hereby presented. Similar ones abound which he used to write to whoever requested for explanation or express doubts and misgivings regarding his affair. The outcome of these missives had always been positive response form all those that were seeking for the truth. This was because, after the explanations, they did not use to find anything that contradicts the Shari'ah from him, or anything that goes contrary to what the renowned schorlars of this Ummah thought.

Shaikh Missive to the People of Al-Qasim when they demanded Explanations about his Creed

In the name of Allah, the Most Gracious, the Most Merciful

I call Allah to witness, and all Angels that are present with me, and I also call you witness that I believe in what the rescued party Al-Firqah An-Najiyah (Ahlus-Sunnah Wal-Jama'ah) believes in. That is belief in Allah, His Angels, His Books, Messengers, Resurrection after death, and Predestination its good and evil. I also believe that to believe in the attributes with which Allah described His Glorious self in His book or through His Prophet ﷺ without distortion or dismission (Tahrif and Ta'til) is part and parcel of Iman (faith). Indeed I believe that Allah the Glorious and the Exalted is not comparable or equal to anything whatsoever, and He is the All-Hearing All-Seeing. I do not dismiss any attribute with which He described Himself, neither do I distort it from its proper meaning and implication. I do not harbour any heretical view about His Glorious Names and Verses. I do not make vivid description and I do not compare His Attributes with those of His creatures, because there is no similarity or likeness to Him, and He has no equal. He cannot be compared or equated with His creatures in anyway for He knows Himself best and others, and He is the Most Truthful and Most Righteous in

speech. He therefore Glorified Himself from the false attributes ascribed unto Him by the Proclaimers of Takyif (formation) and Tamthil (exemplification). Similarly He Glorifies Himself from the dismissal of those who dismiss attributes from Him, as epitomized by Companions of distortion and dismissal. He says in the Noble Qur'an.

﴿ سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ ﴾

(الصافات: ١٨٠-١٨١)

"Glorified is your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers." (As-Saffat, 180,181)

The rescued (salvaged) party (Al-Firqah An-Najiyah) always takes a middle course between the extreme positions of Qadriyyah and Jabriyyah, on the issue of His (Allah's) actions and works. And on the issue of Allah's (warning of) punishment Murajiah and Waidiyyah. They also take middle position and the Iman (Faith) and (Ad-Deen) Judgement as opposed to the extreme positions of Haruriyyah and Mu'utazilah, and those of extremes of Murjiah and Jahmiyyah. In the same way, they take a middle course regarding the Companions as opposed to the excess of Rafidah and Khawarij.

I also believe that the Noble Qur'an is the Word of Allah, revealed (to the world) and it is not one of His creation. It came

from His Glorious Presence and to Him it shall return. He really spoke it in truth, revealed it to His Slave, Messenger, the Trustee of His revelation, and His Ambassador between Him and His slaves. That is our beloved Prophet Muhammad ﷺ. I do actually believe that Allah does whatever He Wills, and nothing takes place except with His will. Nothing escapes His will and there is nothing in the Universe which escapes His predestinatins and decree. It never happens except in accordance to His divine scheme. Nobody can avoid His determined predestination and none can go beyond what had been designed for him on the Divine Tablet.

I also believe that (every Muslim) believe in whatever was narrated or reported by the Prophet ﷺ concerning what shall happen after death. Thus, I believe in the trials and punishment in the grave, and the bliss and happiness that regin. I believe that souls shall be returned into their respective bodies (in the grave) and all shall stand before the Lord of the Worlds, naked barefooted, uncircumcised. The sun shall be brought near unto them. Scales shall be set and slaves deeds, shall be weighed. Those whose scales are heavy shall be the successful, and those whose scales are light are those who have lost their souls and shall abide forever in (Jahannam) (hellfire). Records of deeds shall be distributed. Some will receive with their right hand (the successful ones) and other shall receive it with their left hands (the losers).

I also believe in the Divine pond endowed to our Prophet Muhammad ﷺ in the courtyard of Qiyamah. Its water is brighter than milk in whiteness, sweeter than honey and its jars are equal to the number of the stars in the heaven. Whosoever drinks of it shall never be thirsty forever. I also believe in the Divine Bridge that shall be laid on top of the pit of hell fire. People shall cross it with varying degrees of ease and difficulty depending on their deeds.

I believe in Shaf'ah (intercession) of the Prophet ﷺ. He shall be first to be interceded for and the first intercessor. None reject the intercession of the Prophet ﷺ except the people of innovation and misguidance. But such intercession shall take place only after the permission and acceptance of Allah. This is in line with what Allah said in the Noble Qur'an:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ ﴾ (الأنبياء : ٢٨)

"... and they cannot intercede except for him with whom he is pleased.. " (Surah Al-Anbiya, 21:28)

﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾ (البقرة: ٢٥٥)

" Who is it that intercedes with Him except with His permission." (Surah Baqarah, 2:255)

﴿ ۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾ ﴾ (النجم : ٢٦)

"And there are many angels in the heavens, whose intercession is nothing except after Allah has given leave for whom He wills and is pleased with." (Surah An-Najm, 53:26)

And Allah shall not accept and be pleased with anything except Tauhid (monotheism), and only those who profess it shall deserve His permission. But the polytheists shall not have a share of the said intercession as proclaimed by Allah thus:

﴿ فَمَا تَنفَعُهُمْ شَفَـٰعَةُ ٱلشَّـٰفِعِينَ ﴿٤٨﴾ ﴾ (المدثر: ٤٨)

" So no intercession of intercessors will be of any use to them." (Surah Al-Muddaththir, 74:48)

I believe that the heaven and hell are creatures, that even as of this day they do exist, that they shall never end nor perish, and that believers shall behold their Lord with their naked eyes on the Day of Resurrection just as they see the moon in its brightest night and they shall not transgress in their sight.

I also believe that our beloved Prophet Muhammad ﷺ is the seal of Prophets and Messengers. A person's faith will never be sound unless he believes in his message and bear testimony to his Prophethood. I believe that the Most righteous and virtuous of his Companions is Abu Bakr As-Siddiq, then Umar Al-Farouq, then Uthman Dhun-Nurain, then Ali then the rest of the ten Companions (who have been

promised Jannah since from this world), then the Companions that participated in the battle of Badr, then the Companions of the tree (i.e. those who took allegiance with the Prophet ﷺ under the tree), then the rest of the Companions رضي الله عنهم. I fraternize with the Companions.i proclaim their good sides and I am please with them. I seek Allah's forgiveness for them. I desist from announcing their pit falls while I keep my silence regarding their disputes and disagreements. I believe in their superiority in virtue in accordance with the saying of Allah ﷻ.

﴿ وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ١٠ ﴾

(الحشرة: ١٠)

"And those who came after them say: 'Our Lord! Forgive us and our brethren who have preceeded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most merciful." (Sruah Al-hashr, 59:10)

I am similarly pleased with the mothers of the believers who have been sanctified from evil doing. I affirm the miracles of the saints and all that is due to them of divine exposures. But I do not believe that they deserve anything of the rights of Allah. Anything upon which they have no power excep Allah cannot be sought from them. I don not testify or certify

that anybody amongst the Muslims deserves heaven or hell except those certified by the Messenger of Allah ﷺ. But I bear the best of hope for the righteous ones, much as I entertain great fear for the evil doer. I do not charge with disbelief any person from amongst the Muslims with mere sin nor do I condemn and excommunicate him from the circle of Islam on that same basis.

I declare that the injunction on Jihad is effective under any recognized and constituted leader, whether such leader is righteous or wicked. Congregational prayer is similarly effective and valid behind either of such leaders. Jihad shall remain permanently effective since the emergence of Prophet Muhammad ﷺ up to the time when the last generations of this Ummah shall fight Dajjal (Anti-Christ). It shall not be abolished or cancelled by the injustice of any unjust ruler, nor the justice of any just ruler.

I profess that it is obligatory to listen to Muslim leaders and obey them, irrespective of whether they are righteous or important, as long as they do not command one to commit sin (offend Allah). Whoever takes up the mantle of leadership (of the Muslim nation or community) and all people paid allegiance to him and accepted him, or he subdued them with his sword and enthroned himself to the caliph position must be obeyed, and it is prohibited to rebel against him. It is my view that Ahl-Bid'ah should be

boycotted and dissociated until they repent. I would judge them in the light of the tenets of Islam, and leave their hidden actions or deeds to Allah. I however believe that every innovation in Islam is Bid'ah.

I also believe that Iman is altogether procalamation with the tongue, practical deeds with the limbs and belief in the heart. It increases and revitalizes with good deeds, just as it diminishes and weakens with vices. It has over seventy branches. The highest of them is the proclamation or bearing testimony that none has the right to be worshipped but Allah, and the lowest is the removal from the path of that which is harmful. I also have the view that it is obligatory to enjoin goodness and prohibit evil, on anything ordained by the Shari'ah.

This is a concise exposition of the Islamic creed upon which I stand. I am anxiously concerned that you would now see what I propagate and teach. Allah is the Trustful Guardian on all that we say.

Do you know that I have received the letter, which was writted by Suleiman bin Suhaim, just as you had go it, and that some of the people that claim to be learned form your own end accepted it and regarded it as true.

But Allah knows, that the man had really concocted and fabricated a lot of lies against me, about things that I did not

actually say, and indeed I cannot even imagine some of them.

Part of the lies heaped against me is his saying that I condemn the books of the four school of Law (Madhdhahib), and that all the people that live since over six hundred years, did not live on any guidance, and that I ascribe to my self the competence and qualification of Ijtihad.

In addition to the above, he also accused me of rejecting Taqlid (completely)and that the disagreement of scholars is a wrath, and that I charge with disbelief (Takfir) those who seek intermediary with righteous people. I also condemn Al-Busiri with Kufr because of his saying – Ya Akram Al-Khalq. (He also lied) that I say that, if I have a chance, I would have demolished the Prophet's tomb, and that if I have my way, I would change its Madhdhib with a wooden one. That I prohibit visit to the Prophet's grave, and that I condemn visit to grave of parents and the rest. He also lied that , I charge with Kufr (disbelief) whoever swears by another being besides Allah, that I also charge with Kufr Ibn Al-Fardh and Ibn Arabi, and I burned 'Dala'il Al-Khairat', 'Raudh Ar-Rayahin', and that I call it 'Raush Ash-Shayatin'.

My reply to all these issues (fallacies and vilifications) against me is simply to say:

"Glory be to You (O Allah)! This is a great lie".

Anyway, before him (Sulaiman bin Suhaym) those that created lies against Prophet Muhammad ﷺ also insulted the son of Mary and the righteous slaves of Allah. In this regard, their souls resemble on another in their vicious fabrication of lies. Allah says:

﴿ إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَـٰتِ ٱللَّهِ ﴾ (النحل : ١٠٥)

"It is only those who believe not in the Ayat of Allah, who fabricate falsehood, and it is they who are liars." (V. 16:105)

The disbelievers fabricated that he (Prophet Muhammad ﷺ) says that the Angels, Jesus and Ezra are in hellfire. In this instance Allah said:

﴿ إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَـٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ ﴾ (الأنبياء: ١٠١)

"Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell)." (V.21:101)

But in the case of the rest of the issues he raised against me including: I say that the person's profession of Islam would not be perfect unless he knows the meaning and implication of – Lailaha illallah, and I usually question or rather test who comes to me in respect of the Kalimah, that I charge with Kufr whoever vows to intentionally seek spiritual closeness with some deity besides Allah, that is warn against vowing for

that purpose and that making animal sacrifice to a deity other than Allah is an act of Kufr (disbelief) and the slaughtered animal is Haram (unlawful). As far as these issues are concerned, truly, I do proclaim them, and I have proofs and evidences from the sayings of Allah and His Messenger, and also the verdicts of righteous scholars like the four Imams. If Allah makes it easy, I shall elaborate my answers on them in an exclusive treatise In Sha Allah. I however call on you to know and ponder over the following saying of Allah:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمًۢا بِجَهَٰلَةٍ ﴾

(الحجرات: ٦)

> "O you who believe! If a Fasiq (liar-evil person) comes to you with a news, verify it, lest you should harm people in ignorance, and afterwords you become regretful for what you have done." (V. 49:6)

Secondly, the author of the book, Misbah Az-Zulam, after his rejoinder against what was ascribed against his brother Suleiman bin Abdul-Wahhab said, at the time of making this rough, Allah had blessed that we obtain one missive written by the same Suleiman, in which he makes the good announcement that he had abandoned his earlier path, and that the true teachings of Tauhid and Iman have become clear to him. He had regretted on his excesses on misguidance and arrogance. Here below, its text is also presented.

In the name of Allah, the Most Gracious the Most Merciful

From: Suleiman bin Abdul-Wahhab

To: (Respected) Brothers: Hamad bin Muhammad Tuwaijiri and Ahmed and Muhammad bin Uthman bin Shabanah.

May the peace, mercy and blessings of Allah be upon you all.

I am grateful and thankful to Allah, the Alone Deity that deserves to be worshipped. I hereby remind you of the favours done to all of us by Allah, that He endowed us with the Knowledge of His Deen, and the Message with which His Messenger ﷺ came as sent from His Glorious Presence. He showed us the light of guidance and rescued us from the blindness and (darkness) of misguidance. I also remind you after your visit to us in Ad-Dir'iyyah regarding its incorrect person choice.

You are conversant with the truth, you are delighted with it and your praise unto all praises are due to Allah on all these blessings. I had earlier written two letters besides this particular one. In both, I encouraged and reminded you, but my dear brothers you are all aware of the fact that (in most cases) we act contrary to the truth, follow the paths of Satan and strive in blocking people from following the paths of guidance.

Now as you might also know, nothing remains of our lives except few days. And our respirations counted. What is

expected of us therefore is to dedicate ourselves to Allah and to exert effort in the path of guidance more than what we had done in the cause of propagating misguidance. In doing this, we must purify our intentions, such that our struggles shall purely be for the sake of Allah alone, and nothing else. I hope that if we do this, Allah would erase and pardon our past sins and evils and even those that we are bound to commit in the remaining span of our lives.

You are also aware of the great position of Jihad in the way of Allah and its virtues in terms of expiation of our sins. You do know that, Jihad can be done with the hand, or the tongue, or the heart and wealth's and the tremendous reward that is due to whoever guides one person.

In the light of the foregoing, what is required of you is much greater than what you are presently doing. You are supposed to dedicate your lives to Allah truthfully and to explain the truth to people in its correct perspective. You should reveal clearly the two positions upon which you stand first and foremost, and how it contrasts with falsehood and misguidance.

My dear brothers, I call unto you, invoking the Name and Glory of Allah. The issue is indeed far greater than that, if we were to go out crying unto Allah on plain land, and people count us among fools and lunatics, that would not have been anything much (of sacrifice) from us.

You, in your own peculiar positions are both religious and worldy leaders. The generality of people follow and obey you. You should be grateful to Allah for that, and should never be arrogant.

You are quite aware that he who enjoins goodness, and warns and prohibits against evil must always face things that he hates. But I want to advise you in that regard to be patient and persevere, as reported about the righteous salve of Allah, Luqman in his counsel to his son. There is nothing more deserving to be steadfast upon, more than loving for the sake of Allah, and hating for His sake, and fraternizing and boycotting for His sake.

Devilish issues may arise and come in your way in this regard. Such things are the doubts that may be cast in your minds regarding the sincerity of a person that may affiliate with this cause. Satan may inspire to you, that such a person is only pursuing some worldly benefits. But this is a thing that cannot be seen by anyone except Allah. So, if any person manifests the attributes of goodness, accept it form him integrate him. Conversely however, if any person shows evil and turns away from religion then be hostile and inimical to him, even if he uses the best of trends or lovers.

Briefly, the whole of this affair is epitomized in the fact that, Allah has created us and enjoined us to worship Him Alone without ascribing partners to Him. And out of His inifite

Mercy, He then sent to us a messenger, to teach us what He created us of its purpose. He showed the path clearly to us. All the prohibited things he taught us, is Shirk (ascribing partners) to Allah is the greatest sin. He taught us o hate those who commit it. He commanded us to explain the truth and expose falsehood. Whosoever then holds fast to that which was brought by the Messenger of Allah he is your brother, even if he is your greatest enemy. But whoever dissuades from the straight path is and enemy to you, even if he is your biological son or brother.

This is something which even though, Alhamdu Lillah, I am aware you know them, but I still remind you. Then with all these, you do not have any excuse for shying away from comprehensive enlightenment that would eliminate all sorts of doubts. You should keep revising what went on between us in your various study sessions and you must seek and support the truth with more vigour than what you did in the cause of falsehood. Nobody could have been most duty – bound in this respect besides you, and you have no excuse. This is all because, you have now acquired both the religious and worldly leadership and power. Try to remember your previous worldly position that was characterized by fear, persecution, opposition by vicious unjust people and miscreants. Then all of a sudden Allah changed that condition with the elevation of religion, and consequent upon that He made you leaders and rulers. This is certainly part of the fruits of Shaikh's Da'wah.

Similarly, since you have been favoured by Allah (with a correct understanding of) religion, you may necessarily have to look into a serious matter that has prevailed in our society. That is the problem of ignorance which used to be the order of the day before the spread of this Da'wah. In the circumstances, the Bedouin villagers (who do not know anything about Islam) are treated like all other Muslims. But it is a common thing that the Companions fought those who apostasized regardless of the fact that most of them were claiming to profess Islam, in fact some of them (the Bedouins) even used to observe its pillars. However, we are all aware of the fact that whoever belies (reject) even a single alphabet of the Qur'an becomes a Kafir (disbeliever) even if he is a devoted worshipper. The same thing applies to a person that mocks anything of Islam or rejects any religious rule arrived at through consensus (Ijuma) and other similar acts that lead to disbelied. All these sins and even more atrocious ones are rampant amongst the Bedouins (in the villages) but, we still extend to them the same Islamic treatments, based on blind followership to what is obtained earlier without any proof.

My dear brothers! You need to ponder over and think deeply with good insight over this fundamental, you may discover other things thereupon.

Although I have been superfluous in addressing you, it is all because I am confident that you do not harbour any doubts regarding all that you are being warned against. My final advice to you, hoping that it becomes your outstanding conduct all the time, is that you should turn and cry unto Allah to protect you from the evils of your souls and sinful deeds: and to guide you to the straight path. The one upon which the Messengers of Allah, His Prophets and righteous slaves lived their lives; and that He should protect you from misleading. The truth is clear, and nothing exists beyond except falsehood and error.

By Allah, you would see people around you, being loyal to you in both goodness and evil. If you abide by what I have mentioned to you, nobody can accuse you of evil, and you shall become models of guidance instead of wandering and bewildering person.

We pray to Allah to guide us and you all to the path of peace. Meanwhile, the Shaikh and his family and we are all well. All the praises are to Allah. They send Salam to you. Please extend ours to those whom you hold with respect. May the peace of Allah be upon Muhammad ﷺ his progeny and Companions. May Allah forgive the writer of this letter, his parents, progenies and all those whom prayer for forgiveness Muslims males and females.

He then mentioned that they responded to him in a letter that is good to present here, because of its beautiful reply (contents). He then produced its text.

Thirdly: It may also be beneficial to present a letter written by Shaikh Muhammad bin Abdul Wahhab may Allah have mercy on him, before his death. It was written to the people of Morocco. He explained to them, the fundamentals of his Da'wah which centers around – purification of Ibadah and Tauhid for the sake of Allah Alone. This letter will be beneficial in the sense of good foundations, and conviction cultivated provided a ground for agreement and concordance between the views of the Shaikh and Ibrahim. They had dialogue with the scholars of Morocco and those of Najd presided over by Al-Imam Sa'ud bin Abdul Aziz in Makkah during Hajj, in the year 1226 AH. the cultivation of conviction regarding what the people was being invited. The dispulsion of misgiving and doubts about Shaikh Muhammad is a testimony to the fact that he and the scholars in Makkah were innocent. Here is the text of the letter.

In the Name of Allah, the Most Gracious, the Most Merciful

All the praises and thanks are to Allah. We praise Him; seek His assistance, His forgiveness and we repent to Him. We seek refuge with Him from the evils of our souls and those of our bad deeds. Whosoever Allah guides none can misguide him, and whosover He misguides none can guide him. I bear

witness that none has the right to be worshipped but Allah Alone, and He has no partner. I also bear witness that Muhammad ﷺ is His slave and Messenger. Whoever obeys Allah and His Messenger, he is rightly guided. And whosoever disobeys them, he is lost, and harms only himself in that regard. May the peace and blessings of Allah be upon His Messenger Muhammad ﷺ, his progenies and Companions. After that Allah said:

﴿ قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾ ﴾ (يوسف : ١٠٨)

"Say (O Muhammad ﷺ): 'This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted is Allah. And I am not of the polytheists." (V: 12:108)

He says again:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

(آل عمران: ٣١)

"Say (O Muhammad ﷺ to Mankind): 'If you love Allah then follow me, Allah will love you and forgive you your sins. And Allah is Oft-forgiving, Most Merciful." (3:31)

He says again:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾ (الحشر: ٧)

"And whatsoever the Messenger ﷺ gives you, take it; and whatsoever he forbids you, abstain (from it)" (59:7)

In another Verse, He says:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

(المائدة: ٣)

"This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion". (5:3)

In this Verse Allah narrated that he had perfected religion and completed it. He then enjoins us to hold fast to that which has been revealed unto us from our Lord and refrain from innovations, disunity and disagreement. Allah saya:

﴿ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ ﴾ (الاعراف: ٣)

"Follow that which has been sent down unto you from your Lord and follow not any Auliya besides Him. Little do you remember!" (7:3)

In another Verse, He says:

﴿ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾ ﴾ (الأنعام : ١٥٣)

"And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become righteous." (6:153)

Allah's Messenger ﷺ had foretold that his Ummah would tread the path of the generations that preceeded it cubit by cubit, span by span. It has been reported authentically in the Sahihyian and other Hadith books from him saying that:

"You shall imitate the habits of those (generations) before you in every thing (exactly) to the extent that even if they entered a Lizard's hole you will similarly enter.' They said, 'O Allah's Messenger, are they Jews and Christians?' He said, Who else?"

In another Hadith he also foretold that his Ummah shall divide (factionalize) into seventy-three sects all of which shall go to hell fire except one. They asked which one is that o Allah's Messenger? He said: "They are those that shall remain steadfastly on the path upon which I and my Companions presently are (living)."

If we are conversant with this, it would be understood that what has held way of our Ummah of the proliferation of heresy and innovations is a vindication of the above sayings of the Prophet ﷺ. The greatest of those innovations and heresies are practices that involve Shirk (ascribing partners unto Allah) as exhibited in supplication to the deaths seeking their assistance against enemies, or demanding from them the accomplishment of needs, eradication of grief which none can do except Allah Lord of the heaven and earth. The same thing applies to making vows and sacrifices (to graveyards or oracles and shrines). Other forms of the Shirk are manifested in seeking for help and succour in the elimination of difficulties and procurement of benefits from slaves of Allah.

It must be known that directing part of worship to others than Allah is the same as directing the whole of it in terms of sinfulness for Allah. He does not accept any of such acts in which others are associated with Him. He says in the Noble Qur'an:

﴿ فَٱعۡبُدِ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ۝٢ أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ إِنَّ ٱللَّهَ يَحۡكُمُ بَيۡنَهُمۡ فِي مَا هُمۡ فِيهِ يَخۡتَلِفُونَۗ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ كَٰذِبٞ كَفَّارٞ ۝٣ ﴾ (الزمر: ٢-٣)

"So worship Allah by doing religious deeds sincerely for Allah's sake only. Surely, the pure religion is for Allah only. And those who take protecting friends besides Him (say): 'We worship them only that they may bring us near to Allah.' Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever." (39:2,3)

Here, Allah clearly informed us that He only accepts that which is done purely for His sake. He told us that the polytheist pray unto Angels, Prophets and righteous slaves that they may take them closer to Allah, and intercedes for them. He refuted their claim, and declared that He does not guide him who is a liar and disbeliever. Thus Allah condemns them with Kufr saying.

﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾ ﴾ (يونس: ١٨)

"And they worship besides Allah things that hurt them not, nor profit them, and they say: 'Those are our intercessors with Allah.' Say: 'Do you inform Allah of that of which He knows not in the heavens and on the earth? Glorified and

exalted is He above all that which they associate as partners!" (V. 10:18)

Allah has thus made it clear that whoever sets intermediaries between himself and Allah, praying unto them (such intermediaries) is certainly worshipping them, because intercession absolutely belongs to Allah. He says:

﴿ قُل لِّلَّهِ ٱلشَّفَـٰعَةُ جَمِيعًا ﴾ (الزمر: ٤٤)

"say all intercession is with Allah". (V.39:44)

Nobody shall intercede except with His permission as He said:

﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾ (البقرة: ٢٥٥)

"Who is it that intercedes with Him except with His permission." (2:255)

And he says,

﴿ يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَـٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَـٰنُ وَرَضِىَ لَهُۥ قَوْلًا ﴿١٠٩﴾ ﴾

(طه: ١٠٩)

"On that Day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him." (20:109)

And He Allah, the Glorious only accepts Tauhid. He thus says:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ ﴾ (الأنبياء: ٢٨)

"…. and they cannot intercede except for him with whom He is pleased." (21:28)

Allah says again:

﴿ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ﴾ (سبا: ٢٢-٢٣)

"Say (O Muhammad ﷺ to the polytheists, pagans), 'Call upon those whom you assert besides Allah, they possess not even an atom's weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from them. Intercession with Him profits not except for him whom He permits." (34:22-23)

Intercession therefore is true but in the present abode it can not be sought except with Allah as He says:

﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ ﴾ (الجن: ١٨)

"And the mosques are for Allah (Alone): So invoke not anyone along with Allah." (72:18)

He says again:

﴿ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾ ﴾ (يونس : ١٠٦)

"And invoke not besides Allah any such that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun." (10:106)

The Allah's messenger ﷺ is the forebearer of the intercessors. He is the owner of the praiseworthy position. Adam and all those below him are under his flag, cannot intercede except with Allah's permission and the chosen slave Muhammad ﷺ cannot first intercede just like that. Rather, he will proceed to fall prostrate and praise Allah with all words of praises known to Him. Then it will be ssaid to him rase up your head, talk, and it will be heard, ask, and you shall be granted, and seek intercession, you shall also be granted. Then a proportion shall be apportioned to him, and will make them enter paradise. If he will have to go through all these serious stages, then what shall be the case with other Prophets and righteous slaves?

Nobody disagrees with all submissions here of the Muslim scholars. In fact the righteous predecessors right from the Companions, the Tabi'in and the Four Imams and the rest of those who follow their footsteps have had a consensus opinion on all these submissions.

All that has emerged newly of making paryers and supplications to Prophets and righteous slaves and venerating them and their graves are innovations foretold by the Prophet ﷺ. He forewarned against these evil practices saying:

"The hour shall not strike until a section of my Ummah affiliate with polytheists and other segments worshipping idols."

The Prophet ﷺ indeed protected the borders of Tawhid as far as possible, blocking all gateways to it as reported by Muslim in the Hadith of Jabir رضي الله عنه. It was also authenticatedly reported that the Prophet ﷺ sent "Ali bin Abi Talib رضي الله عنه (one day) and instructed him to level any grave that rises up above others, demolish all statues, obliterate all images and pictures, etc. It is in the light of this that many scholars sanctioned the demolishing of tombs and domes etc., built on graves.

This is the actual thing that generated disagreement and controversies between us and other people, to the extent that it let them to charge us with disbelief, fight us and even legalize our lives and properties. But Allah gave us victory over them and it is the thing upon which we invite people and even fight them after establishing proofs against them from the Qur'an and the Sunnah, and the consensus of our righteous predecessors. Allah says:

﴿ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ ﴾ (الأنفال : ٣٩)

"And fight them until there is no more Fitnah (afflictions) and religion (worship) will all be for Allah Alone." (8:39)

Whoever refuses to accept the call based on proofs and explanation, we fight him with the sword as Allah ﷻ said:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾ ﴾ (الحديد : ٢٥)

"Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allah may test who it is that will help Him and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty." (Al-Hadid, 57:25)

We invite people to establish congregational prayer as ordained and required by the Shari'ah; to give Zakat accordingly and to observe the fasting of the month of Ramadan, and to go on pilgrimage to the Sacred House of Allah, and to enjoin goodness and prohibit evil as said by Allah:

﴿ الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾ ﴾ (الحج : ٤١)

"Those who, if We give them power in the land, (they) enjoin Iqamat-as-Salat, to pay the Zakat and they enjoin Al-Ma'ruf, and forbid Al-Munkar. And with Allah rests the end of (all) matters (of creatures)." (Al-Hajj, 22:41)

This is a concise exposition of our creed with which we worship Allah. Whoever practices it he is our Muslim brother. He has due rights upon us and vice-versa.

We also believe that those who follow the Sunnah and hold fast to it amongst the followers of Muhammad shall never concour on falsehood. A group from amongst his Ummah shall never cease to be on the true path, always being victorious, and shall not be harmed by those who desert or forsake them or disagree with them, up to the time when the command of Allah comes. They shall hold steadfastly unto it. May Allah shower his peace upon Prophet Muhammad ﷺ.

The Role of King Abdul Aziz in effecting correction of the errors ascribed to the mission of Shaikh Muhammad bin Abdul Wahhab.

When king Abdul-Aziz captured Makkah in the year 1343 AH after the downfall of Othomn Government, and Al-Madinah was taken over by the new government, a number of foreign voices were raised pointing accusing finger against him, fabricating lies that have no connection with his mission whatsoever. As he often said:

"His school of law is Wahhabiyya. Wahhabiyya is the fifth school of law. He disgrace the sacredness of the holy Mosque of the Prophet ﷺ, was blasted by his army and the women were dishonored. This indicate hatefulness toward the Prophet ﷺ; as they do not recite salutation for him."

In the midst of the purported fabricated lies, a group of Hadith scholars from India performed pilgrimage and visited the Prophet ﷺ Mosque in Al-Madinah, to their amazement, they did not see any thing similar to the rumours circulated against the mission. In consequence of which, they went back to India and narrated all what they saw with their naked eyes; thus, organized a number of conferences in lucknow and Delhi. Newspapers, too, published a lot of information about King Abdul-Aziz and the changed brought about during his era, which lead to the development of the two holy Mosques. Also his concern about the welfare of the pilgrims; as well as, effecting correction in their creed of faith.

Moreover, King Abdul-Aziz endeavoured to explain to the Muslims the true religion which he adhered to, hence he published some books for free distribution. And annually, he used to address delegations from different countries. Here is speech he delivered in the royal palace of Makkah in the month of Dhul-Hijja equivalent to 11th May, 1929, entitled "This is our Belief'. He was quoted to have said:

"They called us Wahhabis and they call our school of law Wahhabiyya, as the fifth school of law. Indeed, this is a mere falsehood, it was coined by the enemies of truth in order to achieve their mischievous goals."

We don't have affiliation whatsoever with the newly purported school of law. We respect the four Imams and we neither discriminate between Maliki and Shafi'i nor do we differ about Ahmad and Abu Hanifa; they are respected personalities in our sight and Hambalite in our school of law.

This is the creed of faith preached by Shaikh Muhammad bin Abdul-Wahhab. It is also our creed; as it is based on pure monotheism, free from all innovation and superstition. We therefore, propagate the creed of monotheism and it is the only solution to all problems. However, other movement of reformation established by other people, they consider it as the only redemption of all our pains, but it can never solve our problems both here and hereafter. For, Muslims will remain in good conditions if they adhere to the true teachings of the Noble Qur'an and the Ahadith. As they cannot attain the happiness of this world, except by adhering to the real teaching of Monotheism.

For these reasons, we no longer need any reformation at the expense of our religion; as our entire need, is to attain the pleasure of Allah and to work and achieve this target is sufficient. Allah is the Helper of the Muslims. Thus,

reformation in terms of new development of the world is not the first and foremost priority of the Muslims. However, our priority is to reflect the teachings of Islam as practiced by the pious predecessors. This is very necessary, seeing how Muslims deviated from the actual teaching of the Noble Qur'an and the Sunnah as they indulge themselves, in all sorts of indecent and sinful acts. Therefore, Allah left them on their own. That is why; they degrade to the peak point of lowlessness, losing their honour and respect.

I have nothing in terms of power and worldly materials when I started my mission. But most of the enemies who are against me, through the grace of Allah and His power I am able to defeat them and capture their cities.

Moreover, Muslims are divided into various sects, because of their deviation from the teaching of the Noble Qur'an and Sunnah of the Prophet ﷺ. As such, it is absolutely baseless claim to attribute our division and affliction to the ill-effect of the aliens. Indeed, our affliction is due to our own handiwork, but not the outsiders. For a foreigner may arrive in a town inspite of the millions of Muslims he will discharge his duty alone. Then how can a sensible person agree that this single individual can influence millions of people, if you do not cooperate or contribute with deeds and ideas? No, it will never happen. Those who assist them are the instrumental causative agent of our affliction. They are

the enemies of Allah, as they are the enemies of themselves alone – not foreigners. Destroyers cannot demolish a concrete building with solid foundation but can easily destroy a building with small crack'. Thus, if we united ourselves as one unit, no one is able to make a crack in our unity.

In the Arab and Muslim countries, there are certain groups of people who render assistance to the non Muslims just to harm the Muslim Arabian peninsula. By the grace of Allah we will not allow this to take place as long as we are alive.

Muslims will remain in Allah condition if they maintain their unity, based on the teachings of the Noble Qur'an and the Sunnah of the Prophet ﷺ. Therefore, they should work for this by joining hands to achieve this target. And if the Muslims live by the Qur'an and the Sunnah, an pure monotheism I will lead them; I will march with them shoulder by shoulder in any operation.

I swear by Allah, I am not power hungry and its pomposity. But my fear is only to attain the pleasure of Allah, by calling people to monotheism. Muslims should take covenant among themselves to adhere strictly to monotheism and to agree among themselves with it. I will then march with them not in my position as King, as Emir, as a leader but as a slave.

On 23rd Muharram 1348 AH equivalent to 1st July, 1929 one of his speeches was delivered; which goes as follows:

You also know that some people have deviated from the right path and are fully indulged in satanic activities. They perform all sorts of indecent acts; after all, they pretend to be the supporters of Islam. Indeed, Allah knows best, this religion has no relation whatsoever with them. They have no link with their deeds. I repeat it once again that I am not afraid of foreigners but I am afraid of some Muslims because, whatever is to do with foreigners we can avoid their mischief and have the ability to counter attack their insidious tricks. In addition, foreigners cannot fight us in the name of Islam but some Muslims are plotting against our Najd and inhabitants in the name of Islam and Muslims; they fight their brethren in the name of Islam for a long time.

Uthman government is the closest authority to the people; since it is an Islamic Government, but it is fighting us, in the name of Islam and Muslims. It besieged us in all directions. Midhat Pasha fought from the direction of Qatief and Ahsa, large military force is redeployed to our area from Hijaz and Yemen. Another battalion faced us from the north and beleaguered our area from all directions in order to destroy us. They bombarded our headquarters. They fight us, thinking that Wahhabiyya is a new doctrine, bin Abdul-Wahhab brought and innovation; thus, Wahhabiyya is declared an enemy and should be fought. To the extend that they used flagrant word to deceive the ragtag gullible masses but Allah is our Helper.

Furthermore, another group of people did to us the similitude of what the Ottoman had undertaken against us. Hence, they besiege us from all directions. But Allah is our Helper and His word became the uppermost. It is through the power of monotheism in our heart, Allah knows that monotheism is not only in our hearts, Allah knows that monotheism is not only possessing our bones and bodies, Tauhid solely for our personal need or booty; but we really adhered to it wholeheartedly so that the word of Allah will become uppermost.

With humility after this, I asked Allah the Exalted to make this work sincerely for Him in such a way that the seekers of knowledge will immensely benefit from it. All praise be to Allah the Lord of the Universe, peace and blessing of Allah be upon our master, our Prophet Muhammad ﷺ, his relations and Companions.

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